

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, SEPT. 21, 1916

NEW SERIES, VOL. XVIII, NO. 38

A card from Mrs. B. D. Gray, of Atlanta, assures us of the rapid recovery of our Home Mission secretary and the doctors promise that he will be stronger than for some years.

Some people whose only concern as to church membership is to be in "good standing," would do better if they would get into the "running," or at least see that they "walk circumspectly."

A city-wide campaign of evangelistic meetings began in Meridian Sunday. All the Protestant churches, white and colored, taking part, according to a report in the daily papers. Pastor-evangelist J. B. Leavell assists Pastor Solomon.

It is said that in the summers of 1915 and 1916, the faculty and president of Furman University in South Carolina, districted the State and made a canvass for students in every county with perhaps one or two exceptions. This they did without extra pay, the university paying only the expenses of travel. They propose to have the school represented at the meeting of every district association. Of course, they look for a good opening.

Your attitude to Jesus is and always has been the supreme test of real character and of your standing before God. Paul says, "No man speaking by the Spirit of God calls Jesus anathema; and no man calls Him Lord but by the Holy Spirit." To you He is either Lord or He is anathema, accursed. Which is He to you? "Who say ye that the Son of Man is?" The evidence on which every one is convicted or saved is his rejection or acceptance of Jesus." He (the Holy Spirit) shall convict the world of sin because they believe not on me."

"Dollar diplomacy" is a phrase now commonly employed to designate, not to say condemn, the disposition of governments in dealing with one another, simply to seek financial profit, at the expense of higher ideals of righteousness and good will; the bargaining spirit in which commercial gain becomes the dominant and determining factor. It is rightly condemned by high principled and right thinking statesmen and publicists. It is exactly the same spirit that puts one's spiritual growth on the dollar basis and demands that the denominational paper be furnished at one dollar a year at the expense of the publisher, even if he has to go into bankruptcy. This is the most criminal form of dollar diplomacy.

There is such a thing as the "joy of living," when every organ is properly active and fulfilling its function; good circulation, good digestion and every organ of the body in healthy exercise. There is a thrill and joy of frolicsome spirits in even animal life. More so, when the mind is active and responsive to all that is about us, there is a joy in learning, in taking in more and more of what the world has to teach us. The working of the mind is a higher joy of living. This makes the sight of the heavens the voice of birds, the spreading trees awaken the pleasure of living. But the highest joy of living is yet in the awakening of the spirit into joyous worship and thanksgiving. The voice of praise and shouts of the redeemed are as natural as the music of children's voices on the play ground. It is the joy of living. It is the "crown of life," the highest form of life. It is the complete, uniform, perfect development of the soul into the full exercise of all its faculties.

A good deal is said, and properly, about the need of confidence on the part of the people in the boards who have the administrative work of missions in their hands. The boards are selected with special reference to their fitness for the work. This fitness is intellectual and moral. They are men who because of native ability, broad culture and vision, special study, moral earnestness and integrity, and knowledge of the world's needs and the best missionary methods, can serve the denomination and the cause of Christ with greatest usefulness. They are worthy of our confidence and our gratitude. Now, as Paul says, for a recompense in like kind: let the boards also have confidence in the people. There need be no fear that they will destroy the ark of the Lord, and there is no priestly caste whose special and exclusive privilege it is to carry it. The people ought to have and will have a voice; yea, the final word in all matters that concern our mission work. They are not without interest in it and judgment about its conduct. Don't let anybody be uneasy for fear the voice of the people will confuse the counsels of the denomination. Confidence must be mutual to be lasting and helpful. Faith is reciprocal. Trust is by both parties. The more of mutual confidence there is the more of strength will be elicited and put into our mission work. No man who is a Christian need be alarmed that another Christian wishes to speak his mind and share in the work.

Efforts are being made to secure Dr. G. S. Dobbins, the pastor at New Albany, as one of the editors of the combined mission journal to be published at Nashville. We should grieve to lose him from our work in Mississippi, where he has made a large place for himself by his faithful and efficient labors in the pastorate. And his services have been of great value to The Record and to the denomination by his work as secretary of the Publication Commission appointed last year by the convention. But we know of no man who possesses better qualifications for the place which is seeking him. He is a man of strong native ability, an assiduous student, and consecrated servant of the King. He knows the printing business through and through, having had years of experience in a newspaper and printing office in various capacities. After graduating at Mississippi College, he decided to make religious journalism his sphere of service and went to the Southern Baptist Theological Seminary for suitable preparation. He remained there four years, receiving the degree of doctor of theology. His brief experience in the pastorate at Gloster and New Albany in which he has been eminently successful, give him a wide vision and sympathy. If he goes to Nashville, he will carry the favor of all who know him.

Last week Mr. W. E. Allen, whose home is in Amory, Miss., was licensed to preach at Clinton, where he has been in school and of which he is a member. He graduated last session at Mississippi College with distinction, received the prize in Bible reading contest and has now gone to enter the seminary at Fort Worth.

Mrs. J. W. Hickerson, who accompanies her husband and assists him in his work as Home Board evangelist, was recently operated on at a hospital in Raleigh, N. C. Many will be glad to know that she is doing nicely and will soon be back at work, the Lord willing.

"It used to be" counts for more, many times over, in some places than "it ought to be."—J. B. Gambrell.

Will Mrs. J. D. Cook please give us her post-office address? Somebody give the address of J. M. Doss and W. S. McMullen.

The sixth of September was Editor Folk's birthday, and his friends celebrated by sending in a bunch of subscribers. Congratulations!

It is easy to order a copy of Harold Bell Wright's new book, "When a Man's a Man." Just send \$1.35 to The Baptist Record, Jackson, Miss., and a copy will be mailed you.

We are sorry to learn of the ill health of Brother Wayne Sutton, of Florence. He is one of our most useful pastors, having spent many years in sacrificial service in Rankin and adjoining counties.

On the way to Hobolochitto Association we traveled in a large company of happy girls on their way to the Woman's College. Their opening seemed far to exceed in numbers that of last year.

Mississippi Woman's College opened Wednesday. Though we have not received a detailed account, a large number of students were on hand. A report from Prof. Johnson will appear next week.

The Arabs call the desert "the garden of God." It is a beautiful sentiment that can transform the symbol of barrenness and desolation into a paradise in which God manifests Himself. The beams of the rising sun across the stretches of sand weave a garment for the manifestation of His glory. The winds that sweep its treeless tracts are the wings on which He rides and the voice in which He speaks to them. Here where nothing else will grow, there grow the thoughts of Him, and that which is barren of all else becomes fruitful of fellowship and praise. A blessed truth lies back of it all. Where there is so much of this world's luxurious growth, there is less room for thoughts of God. The very times and places in our lives which seemed most barren have been the most fruitful in the end of spiritual growth and refreshing. Many have, like Moses in the desert, cultivated a keener sense of God and fuller knowledge of Him.

It's great sport for the enemies of Josephus Daniels, backed by the liquor press, to make fun of his ruling, which was just that another big national business, known as the American navy, had learned the alcoholism-efficiency lesson. On July 1, 1914, the order went into effect prohibiting the introduction of intoxicating beverages into the ships of the navy, the naval stations, and all points under the jurisdiction of the navy. It is not commonly known that one of the chief considerations which startled Secretary Daniels into this action was the fact, revealed by the medical inspector of the United States navy, that there were nearly ten times as many admissions to the hospital for alcoholism in the American navy as in the British navy, and nearly fifty times as many as in the German navy. If alcohol was sending so many men to the hospital, it was undoubtedly rendering inefficient a still larger number of men who did not get as far as the hospital. Alcohol, in the name of efficiency, was banned.—Alabama Baptist.

SERMON SECTION

THE RUNAWAY CHRISTIAN.

G. A. Lofton, D. D.

"What doest thou here, Elijah?"—1 Kings 19:9.

The last man on earth anybody would have expected to run was Elijah. He seemed to be the bravest of the brave. He swept down from the mountains like an eagle upon the house of Ahab. He bearded the lion in his den, and then shut up the heavens for three years and a half. Hid in the wilderness, he lived at the hands of the ravens until famine drove him to Sarepta where he fed from the barrel and the cruz of a poor widow whose meal and oil he kept from failing. He was hunted in every kingdom with the price of death upon his head, and when God's time came he stood before Ahab again. On Carmel he called down fire from heaven, and slew 850 of Ahab's priests and prophets. He prayed and the heavens were opened. He was at his best. He stood gigantic and colossal among men. He had the favor and power of God in a supreme degree, and his faith was mightier than all the hosts of Ahab and the elements of nature.

And yet he ran from a woman. The threat of Jezebel sent more terror to his soul than all the hosts of Ahab; and, flying for his life, the angel found him away yonder in the wilderness under a juniper tree, praying to die, and completely overwhelmed with the conviction that he was the last of the faithful on earth. Next we find him in the cave at Horeb, after a forty days' fast and journey, still praying to die, and still insisting that all but himself had forsaken God. It is at this point that God asks him the question, "What doest thou here, Elijah?" and as God passed by in the wind, and then the earthquake and then the fire, and then the "still small voice," it was so that, at the "still small voice," Elijah wrapped his face in his mantle and went out and stood in the mouth of the cave. "What doest thou here, Elijah?" It is not in the whirlwind, nor the fire, nor the earthquake, that God's transforming power lies, but in the still small voice of His Spirit and His Word. There were 7,000 who had not bowed the knee to Baal, and there were 150 prophets still faithful in Israel. "Go back to faith and work, Elijah." "Not by might, nor by power, but by my Spirit, saith the Lord." In the tragic miracles wrought by his hand, Elijah lost sight of God's Spirit and Word as the power behind the throne of grace; and so he first ran from duty and responsibility, and was now walking by sight. Miracles and judgments may startle and restrain, but they do not convert; and whether or no, it is our duty to stand like men.

1. Elijah ran because he lost faith in God. He did not lose saving faith, but faith in God's power and promise. Strung to the highest tension of energy and excitement in the great work of judgment and miracle in which he was engaged, flushed with magnificent victory, conscious, perhaps, of his own power and forgetful of God, looking for still grander triumph over the forces of evil in the kingdom, he was not prepared for the threat of Jezebel. He was not in that state of humility which is as essential in success as in failure; and like Jonah who was disappointed because God did not destroy Nineveh at his preaching, it is possible that Elijah felt discouraged and crest-fallen at apparent reverse in the face of tremendous victory. His own life was at stake, and suddenly threatened by the desperate Jezebel. It had been at stake for three years and a half, and he had been hiding from Ahab, but this was expected and prepared for. Not so now, and taken unawares in a moment of assured success, and when upon the pinnacle of enthusiasm and self-sufficiency his faith collapsed and he fled from his enemy, a single woman.

Such has often been the case with great men. Men of extraordinary power, often have extraordinary weaknesses. Luther, Bunyan, Fuller, Robert Hall, Jno. E. Dawson sometimes gave way at the height of their power and fell into melancholy and despair; and it is often that the humblest and weakest saint has the greater faith and nerve under trial and difficulties. The whole secret of failure, at this point, is want of faith in us all. There is no point in life where trust and humility are so needed as at the high tide of prosperity. More Christians fall at this point than anywhere else. We are thankful and faithful when we are little and in a struggle. We are bouyant and enterprising in the moderate march of progress and prosperity, but beware of victory and great success. It ruined Solomon and destroyed Saul. The Christian can endure afflictions and disappointments better, especially when they do not follow triumph and great achievement. The greatest calamities which have ever befallen faith are the collapses which follow victory and success in the affairs of life.

2. But Elijah left and lost his great work. He had a magnificent job on hand, and he was the most conspicuous figure in all Israel. Ahab and all his hosts were at his feet and at his mercy. He had demolished the altars of Baal, slain his priests and prophets, and had wrung from Israel the confession that Jehovah was God, and not Baal. He had nothing in his way to setting up the altars of Jehovah all over the land. Universal victory for God seemed in his grasp, but, alas, one wretched human being terrified his soul and drove him from his job! Yonder he is flying for a life that had moved a nation; yonder now under the juniper tree, and yonder now hid in a cave. "What doest thou here, Elijah?" "Doing nothing; I have quit; things don't go my way. They have all quit, and I have quit, too. I am the only one left to serve God, and they seek to kill me. I'm done."

How often, from one cause or another, do we see Elijah reproduced and exemplified. A good sister gets offended in the aid society with somebody and she's done for good. Another thinks she's not appreciated and she quits. The church differed with a deacon or a brother, and he will have no more to do with the business of the church. Another doesn't like the pastor or some members of the church, and he will neither give nor go another inch. Sometimes a brother or a sister does a big or a good thing and that's enough for life—they are so elated over. I know a half-dozen Christians who have left their job and who will tell you how well they used to do, and seem to be satisfied over it. Another once faithful child of God has had a misfortune, become discouraged in business and laid aside the armor of battle and laid down the implements of divine work. Another has yielded to some great temptation and lost confidence, and left the battlefield, and the workshop of Christianity. Thousands of Christians once active and zealous, have quit work and gone to play, or to dead nothingness, or to sin.

To all such the cry of God comes up today, "What doest thou here, Elijah?" There never was a time when a Christian can quit his job. There never was an excuse for leaving God's work. The martyrs never quit until quenched in the flames. None ever get too poor to give, too feeble to talk, too helpless to serve God in some way, and there is no set of circumstances which can form an excuse for pulling out of the fight or away from the work of Christ. The worst is the best for God's children, if they prove faithful, and there is not an excuse that will hold water in the light of the judgment of the great day. Elijah was wholly mistaken about the grounds upon which he ran away, lost his confidence and quit his job, and many of us, when we stand before God, will find that our excuses have been bare lies to ourselves, to our brethren, and to the Holy Ghost.

The grand thing about Elijah was that he got up and went back to his work when God told him. The still small voice converted him. He arose and returned to duty. He cast his

mantle upon Elisha who was to succeed him. He annointed Jehu, who was to destroy the house of Ahab, and Benhadad who was to punish Israel. He brought down fire upon the messengers sent to take him. He became the head of the school of the prophets, and served God glowingly again to the day of his rapture. God would not let him die, but took him to glory in a chariot of fire; and when he was under the juniper tree and in the cave wanting to die, he did not know that he was not a half-mile from heaven, and should never die. How little do we know what God can do for us in difficulty and what God has in store for us when we are faithful!

Brethren, all, let us get from under the juniper and from out of the cave. God asks today, "What doest thou here, Elijah," and His command is, "Get up, get out, and go back to work." He has a vast amount of labor for you, and a rich reward in store for you, if you will return to duty and fidelity. He may not take you to heaven in a chariot of fire, but He will give you "an abundant entrance," even now, if you will return to labor, love and faith. Examine all your complaints and excuses, and see if you have a reason for not serving God. It is not a vain thing to serve God, no matter how dark or discouraging seem the conditions. There is no evidence that Elijah ever converted a soul. Israel and Ahab went on from bad to worse, but Elijah did what God told him to do. He witnessed mightily for God against the sins of Israel's dark day. He brought down fire from heaven and left behind him these who would take his mantle. He put Elisha in his place, and so we must pave the way for others to do better than ourselves if we do nothing more. We want successors, at least, but the man who loses faith and leaves his job will not even leave his mantle and his successor to fill his place. Our sin does not consist so much in losing faith and running away from our job, as in never coming back to it again. God help us all to hear His call, and come back to duty and work again. Amen.

THE WOMAN QUESTION AGAIN.

Dear Brother Editor:

In the issue of The Record for September 7th, there are two notices referring to what you are pleased to call women speaking in mixed assemblies. I take it from these notices that you are opposed to such a procedure, and from the tone of these notices I conclude you consider the matter closed. Indeed you declare that there is a tendency among those who do not accept your interpretation of the subject to regard the Bible as a back number or a volume of fairy tales. I submit, brother editor, that this is not only unfair, but an untrue statement. I happen to know that some of our most trusted leaders whose orthodoxy is unquestioned do not hold your view. Do you not think it would be much better to allow your interpretation of this subject to stand on its merit, without attempting to discredit brethren who may happen to differ with you on this matter?

Again you take exceptions to the statement made by an exchange in the matter of appointing women to our associations, conventions, etc. You are quite right in declaring that these are not excluded, at least in this part of the country. But your implication that this acceptance did not carry with it the privileges of these bodies, does not seem to me to be well taken. To say these women messengers can have no privileges except to vote on measures, and even their voting must be in silence, seems to me a strange inconsistency. Certainly, so far as this writer is concerned, there was never such an understanding. The truth is I should like to know where the mixed assembly idea originated. The plea made against women taking part in public discussions is the prohibition given in 1 Cor. 14:34-36. "Let your women keep silent in the churches," etc. If this prohibition is to be taken literally, there is certainly nothing said about the composition of these churches,

whether mixed or unmixed. No exception is made or implied in the text.

The claim is made that the plain statement of the Scripture is that women must keep silent in the churches, and that we must accept this plain statement as conclusive. This would seem to end the discussion. The only difficulty is that the Roman Catholic church uses the same method for proving transubstantiation. Certainly Jesus says, "This is my body." This is a plain statement of the Scripture, which not many of us would be willing to accept. The Hardshell has an equally plain statement for proving that footwashing was to be perpetuated. Jesus said to the disciples, "Wash one another's feet." The matter of baptismal regeneration has a plain statement to its credit, when the command is given to Saul of Tarsus, "Arise and be baptized, and wash away thy sins." The fact is there are many other heresies that can be established by plain Scriptures. To correctly understand the Scriptures is not always such an easy matter. That there is some kind of restriction placed upon women speaking in the churches intended to be permanent we can all agree. That the apostle meant absolutely to close the mouths of our sisters in religious meetings, for all time, I can believe even the editor of The Record would agree.

Faternally,

E. T. MOBBERLY.

Lexington, Miss.

Y. W. C. A. AT THE INDUSTRIAL INSTITUTE AND COLLEGE.

The members of the Young Woman's Christian Association of the Industrial Institute and College feel that their work is so vital to the churches that you, the members of the Baptist church, will be interested in knowing of the various phases of the work.

The Y. W. C. A. endeavors to lead girls to Christ, to build them up in Christ, and to send them out for Christ. In every line of its work it is striving to give the girls a realization of the need of the work, to inspire them with a desire for service, and to train them for leadership.

The Y. W. C. A. believes most heartily in the co-operation with the churches and the training of the girls for leadership in their own denomination. There is a curriculum Bible course, a normal course for church workers; in this course the girls study the church problems and how to meet these problems in all phases of church work.

In this course the girls are required to do supervised practice work in the churches of Columbus. The Y. W. C. A. often invites the ministers of the town to meet the girls of their respective churches and discuss the needs and conditions of the churches. The object of the Y. W. C. A. is to send girls forth alive with enthusiasm for church work and leadership.

Bible study and mission study courses are required of all of the girls in college. These classes are divided into denominational groups and conducted by sincere Christian faculty members and girls in advanced courses. In these courses the girls study modern church problems and the application of Christianity to their own lives.

The Y. W. C. A. endeavors to present Christianity as the most joyous, vital and sane thing in life. The organization of the Y. W. C. A. presents many opportunities to the girls for practical Christianity. This is seen especially in the work of social service and thrift and efficiency committees. The members of the social service committee conduct classes in industrial training. Music, story telling and recreation in the night school of Columbus and the Palmer orphanage. Many good results come from these classes. The children learn some of the useful industrial arts, they become acquainted with the world's best literature through story telling, and above all, are supervised in spending their leisure in a healthful and democratic way.

The social service work on the campus con-

sists in assisting new girls at the beginning of school. It provides ways for girls who feel the need of helping themselves to make money by doing small tasks, such as sewing, painting, crocheting and embroidering. It also secures coaches for pupils deficient in a college subject. Old books, clothing and furniture are sold for the benefit of the Y. W. C. A. scholarship which supports one girl a year at the I. I. & C.

The girls of the Y. W. C. A. at the Industrial Institute and College believe that charity begins at home, but they do not believe that it ends at home. The members of the Student Volunteer band have pledged themselves for the foreign fields. Some of the girls are also planning for a summer school or a Bible course among those near their own homes. Girls leave the I. I. & C. so full of the work and love of Christ that they are eager to assist, in every way possible, their own community.

It would be impossible to leave this subject without mentioning the morning prayer meeting and the service each Sunday night. From 300 to 400 girls attend prayer meeting every morning. These short prayer services are conducted solely by the girls. Each morning after a song some helpful thought for the day is presented, then there is a chain of short prayers.

The Sunday night services are also conducted by the girls. This does not mean that we never have a visiting speaker or minister, but it means that the programs are arranged and planned by the girls; the music is furnished by the girls, and special papers are written by the girls.

No one can adequately discuss the good work of the Y. W. C. A. at the I. I. & C. The organization is to the college what a church is to a community. The deeper influences and salvation of souls do not appear with such tangible results as the more material outcomes. Not a girl can leave the I. I. & C. and go away saying that her life has not been made richer, fuller and better because of the work of the Y. W. C. A.

CONCERNING THE BAPTIST HOSPITAL IN JACKSON.

By R. L. Gillon.

Since I became connected with the hospital, letters have come from many sections of the State, asking for detailed information concerning the institution and its work. In response to those letters the following is cheerfully given:

About five years ago, Drs. Hunter and Shands turned into the hands of the Baptists of the State a beautiful lot on North State street, in the City of Jackson, on which there was a frame building, very good of its kind, but inadequate to meet the demands, which were then very apparent. Our people set themselves to the task of the hour and through their loyalty and earnest efforts, we have now a \$50,000 brick and re-inforced concrete building, beautiful, modern and in every way up-to-date for hospital work.

The property is owned by the Baptists of the State in fee simple, and the institution is managed by a board of directors appointed by the State Convention. This board is composed of twelve men who serve three years each. Four are appointed and four are retired each year. The personnel of the present board is Dr. P. I. Lipsey, president; Dr. J. P. Wall, secretary; Dr. R. S. Curry, Z. D. Davis, P. B. Bridges, Dr. H. M. King, all of Jackson; Jeff Kent, Forest; Dr. John McIntosh, Mt. Olive; Hon. J. H. Price, Magnolia; Dr. C. C. Pugh, Hazlehurst; Dr. W. L. Little, Wesson, and R. L. Breland, Philadelphia.

The building is complete and furnished as far as we have gone. The plan provides for another story to be added which is very much needed now. We can care for about forty patients at one time and are often very much crowded; indeed, we are seriously in need of more room.

The indebtedness on the building at present aggregates about \$30,000; \$5,000 of this amount is a note held by the Merchants Bank & Trust Company, of Jackson, signed by the trustees,

and will soon fall due; \$25,000 is bonded indebtedness, payable \$5,000 each year, for which the above named bank is trustee. Hence we must pay \$10,000 with interest between now and January first. The bonds are covered with notes and pledges, payable so much each year, much of which is past due and seriously needed.

Our only source of revenue comes from the patients and voluntary contributions of the people. We have no other possible way of carrying on this great and glorious work.

The hospital is open to all reputable physicians in good standing with the medical association of the State, but no physician has anything to do with the management of the institution. The pay for their services is a matter between them and the patients; the hospital has nothing to do with that part.

From August, 1915, to August, 1917, 700 were cared for in the institution, representing all sorts of diseases and conditions common to humanity in this country. When we consider that many of them were practically dead when they came for treatment, it is nothing short of marvelous that only twelve of the 700 died. This shows without question that somebody is careful. Of the above number, seventy-three were full charity and fifty-three part charity patients. The purpose is to do all the charity work possible and at the same time meet the running expenses and necessary repairs. So far as that part goes, the hospital is self-sustaining at present, with a little surplus each month.

The entire nurse department is in the hands of Miss Stamps, the head nurse, who employs and discharges the girls as occasions demand. Only Christian nurses are employed, since it can't be a Christian institution in practice unless operated throughout by Christian people.

Perhaps no part of our work as a denomination means more to our cause than the hospital, which is rapidly growing in favor with the people. Its work is to carry out the physical side of the gospel teaching and herein is found the prime reason for its existence.

Some Needs.

1. That our people recognize the worth of the hospital as a distinct factor in denominational life and work.
2. That they get it on their hearts in a vital way and pray for it as earnestly as for any other part of the Lord's work.
3. That all past due notes and pledges be paid at the earliest possible moment and that all others be met as they fall due.
4. That somebody come to our rescue and lead in a large way in giving the money to add another story to the building, which is so much needed.

Jackson, Miss.

Last week some officials of the city of Memphis opened up a "joint" and bought whiskey from a wholesale house in the corporation and also beer from the agency of a brewery in order to get evidence to convict them. We hope they will succeed in breaking up this unlawful wholesaling of liquor. But the question naturally arises, if the officers knew where to go to buy beer and whiskey, why didn't they know enough to locate the liquor and confiscate it and prosecute the others? There is something weak about the law or the officials.

The recent Lincoln celebration at the place of his birth seems to have been largely a Southern affair, as nearly every man on the program was born and reared in the South, including President Wilson, John Sharp Williams, Henry Waterson and others. Well, we haven't got anything against Abe Lincoln, nor Jeff Davis, either.

At Lima, Ohio, last week a mob attempted to lynch a negro who had insulted a lady. Failing to get the negro, they attacked the sheriff, dragged him about and broke his ribs. The sheriff's daughter died of excitement due to the mob. You may look in your geography to find the latitude of Lima.

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EDITORIAL.

THE MEANING OF INSPIRATION.

One of the best books on the subject of inspiration of the Scriptures is by Dr. Basil Manly, Jr. Anybody who wishes a full discussion of the subject would do well to get his book. This article is not intended to be a treatise on the subject nor an outline of the book referred to, but a glance at some of the points which ought to be understood.

It is common to speak of the distinction between verbal and plenary inspiration, which is practically a distinction without a difference. The difference is wholly in method and not in result; that is, the result is an inerrant and infallible Bible in either case, though the method of one is thought of as mechanical and the other psychical or psychological. Don't run away from these words—they will not hurt you. It may do you good to get better acquainted with them. By verbal inspiration is meant that the Holy Spirit so acted upon the mind of the writers of the Bible that they were given the words which they were to use and were made the instruments of the Holy Spirit just as a typewriter is used by a man or woman in the writing of a letter, or like a stenographer or amanuensis receives the dictation of the words from the lips of an employer. In this way the words are not the words of the writer, but of the Spirit above who dictates them. By plenary inspiration is meant the operation of the Holy Spirit on the mind of men who wrote the Bible in such way that they think the thoughts of God, and become perfect vehicles for the transmission of that thought as if it were their own, and are free in the selection of such language for the expression of the truth as may seem to them the fittest vehicle for its transmission.

It does not seem that there is room for conflict between these thrones of inspiration, for if it is verbal it must certainly be plenary or full; and if it is plenary or complete it must be such as will determine its exact expression. Inspiration that is partial only, either meaning only a portion of the Bible or meaning that it only lifts the teaching of the Bible some degrees above ordinary writings as to style or contents could not be authoritative. The only inspiration that could make it the Word of God is the action of the Holy Spirit within the writer which enables him perfectly to reveal the will of God in words that exactly express His meaning. Without being mechanical in the sense that the writer is a blind agent, it must be verbal in the sense that every word is just the word that God Himself would have used if He were in person doing the writing. The words of the Book are all that we have and if the words are not inspired then the word is not inspired. Jesus said, "The words that I speak unto you, they are spirit and they are life."

Anybody who makes a careful study of the Word of God will have a growing wonder and joyous appreciation of its apt, exact and complete statements in the revelation of truth. No word from the Book can be left out without loss; none can be changed without injury; none added without confusion. Every word, even to the prepositions, can be thoroughly and carefully studied to great profit, and nobody ought to be satisfied to preach it without the most conscientious and painstaking examination of each word. The most joyous and edifying preaching is that which is a real word study; none other gives such delightful mental exercise and such spiritual uplift. This is a demonstration of the complete inspiration of the Bible. Without this inspiration there is no use of erudite grammars of the Greek New Testament and ponderous volumes of New Testament lexicons. But because of this perfect inspiration no study is wasted, no labor to exacting God's Word and God's very words repay all the work that men can put upon their interpretation. At some times the men who wrote the Scriptures found them objects of inquiry. "The prophets sought and searched diligently, searching what time or what manner of time the Spirit of Christ which was in them did point unto when He testified beforehand the sufferings of Christ and the glories that should follow them."

SCHOOLS OPENING AT CLINTON.

On Wednesday morning of last week a large congregation gathered in the old chapel to attend upon the opening exercises of Mississippi College and Hillman College. This is always a high day when the spirit of youth is bounding with hope and the memories of mature years have a holy refreshing. It is the beginning again of work which puts men and women to their best and prepares them for their best. They go to it with smiles and glad fellowship. The face of the venerable president of the board of trustees was missed, it being announced that Captain Ratliff was confined to his bed. President J. W. Provine was enthusiastic over the opening of Mississippi College, it being announced that there are more students in the college department than at the beginning of last session, the academy being abolished. Mr. M. P. L. Berry was delighted at the increased attendance at Hillman; and the girls—they looked all right. The faculties and a few friends were on the platform and many visitors in the congregation. Pastor Zeno Wall read the Scriptures and called on the editor to lead in prayer. There was a violin solo by Mrs. Hutchison, leader of the orchestra, accompanied by Miss Jessie Johnson on the piano. The address of the morning was by Dr. B. G. Lowrey on "Building a Man." If you wish this magnificent address in full, invite Dr. Lowrey to make it at your church. It will do everybody good to hear it. This was followed by a solo from Mrs. Joiner, who is this year teaching voice in Hillman and Mississippi Colleges. By this time everybody has struck his gait and there is a busy hum all over the campuses and all over the village of Clinton, never looking better and never having better school advantages including the colleges and the new handsome \$12,000 consolidated public school building. It is the best place to live in in the State!

TAUGHT TO THINK.

Have you sat down to the dinner table and when you started to eat found that you had forgotten to put the spoons on the table? Did you say, "I forgot the spoons"? No, you didn't "forget" the spoons; you just didn't think to get the spoons. Then when somebody asked for the sugar you discover that you "forgot" to fill the sugar bowl. No, you didn't "forget" it; you just didn't think to fill it. You can't forget what you never knew or never had in mind. We charge to lack of memory what belongs to lack of thinking. Thinking is seeing a thing with your mind. It may be seeing it after some-

body else or it may be seeing it before somebody else. It begins naturally of course with seeing it after somebody else, that is being taught it by somebody who has seen it before we do, and enables or compels us to see it. In this way it is a discovery so far as we are concerned, whether we find it out by somebody's leading us to see it or finding it out where it has been hidden, embedded, written deep in nature itself. If we have learned to think sufficiently in this way, we may come to think ahead of somebody else, to put what we have learned or may learn into new forms and combinations and uses. The man who thinks or the woman who thinks will lead others, will control them and minister to them. He becomes the world's servant and benefactor as well as its leader and ruler.

Now, this habit of thinking constitutes a real education. The ability to think entitles one to a diploma in the world's greatest university. And the man or woman who has never learned to think, may have graduated at the best college, but he has failed of the real purpose of going to school. That's what schools are for, though it is to be feared that some school teachers don't know it. The man who is continually saying, "I forgot," meaning that he didn't think, who has to jump up to get something he had overlooked, who has to start over again because he had overlooked some necessary article or some factor in his calculation, needs to go back to the A-B-C of learning how to think.

The study of language, the history of words, their differences and similarities of meaning, all language study is a helpful means of learning to think. Get your rhetoric or your Greek dictionary and whet your mind on it. The study of literature will start us on the way of walking, of our minds working till they can work alone. The study of mathematics will furnish a mental gymnasium and thinking will become a habit. The study of the sciences will give us practice in thinking God's thoughts after Him. But the purpose should not be lost sight of in doing the work, for it is possible to study without ever learning to think. The mind becomes accustomed to certain mechanical motions in a fixed groove without freedom or elasticity, and can only work in certain lines, without originality or adaptability. That is the only kind of college graduate that can't make his way in the world when he is turned loose. His joints, where he has any, are hinges working only one way. The man or woman who has learned to think, whatever school he went to, or having gone to no school will help to do the world's work and bear the world's burdens. Teachers and parents and preachers ought to spend a good deal of time like Jesus in the temple, asking and hearing others ask questions, to see if there is any thinking going on in the craniums. Many a church service and recitation hour could be well taken up with asking and answering questions for which time has been allowed to make proper preparation. People will never do what they ought and could until they have learned to think.

EATING THE LORD'S SUPPER.

Paul writes to the Corinthians that it is not possible for them to eat the Lord's Supper. He does not say simply that they do not but that they cannot. And he tells the reasons why they cannot. To classify the reasons he gives, they are three in number.

First, he says it is not possible because there are divisions among them. It is true that the word "communion" does not mean fellowship with one another and that is not the aim of its observance, nor the principal idea involved. But the unity of the believers who partake of the supper is necessarily if incidentally involved. It is possible that some Baptists have over-stated the matter when they have said there is no idea of personal fellowship among those who partake of the supper, for it is implied in the very fact of its being observed in the church and by

the church, and not by individuals in their homes or in private. The existence of factions vitiates the ordinance; indeed, renders it impossible of observance. If there are better and partisan factions in a church they cannot eat the Lord's Supper. And if there are such differences among members of different churches as make it impossible for them to be members of the same church, they cannot eat the Lord's Supper. The talk of bringing such people together to the Lord's table is a violation of unity instead of a promotion of it.

The second reason given why it was impossible for the Corinthians to observe the Lord's Supper is that their method of observing it vitiated and nullified the ordinance. It was done in disorder and in excessive indulgence. Each one carried his lunch and ate it without reference to others. They were an untutored lot and proceeded without decorum or reverence. The Lord's Supper cannot be observed without a proper preparation and in proper attitude of mind. Just as immersion is not baptism unless there is a proper subject of baptism, so eating the bread and drinking the wine is not observing the Lord's Supper unless the one partaking comes to the ordinance with the reverent attitude of mind. There are two cautions that need to be observed here. There must be no careless, thoughtless approach to the Lord's table; and one is not excused from the duty of observing it because he has not made suitable heart preparation. He is under obligation to make the preparation, and has no moral right to decline to do so and then excuse himself from the Lord's table. The manner of observing it must be not simply outwardly decorous but inwardly reverent and worshipful. He that eateth and drinketh in an unworthy manner, eateth and drinketh condemnation unto himself.

The third cause that makes impossible the eating of the supper is the eating for the wrong purpose. It is done for the purpose of bringing vividly to mind the sacrificial and substitutionary death of Jesus, and proclaiming this truth to others. There is no sacramental grace communicated in it, no physical appropriation of the body of Jesus. He said not my body but my "words they are spirit and they are life." It is the truth that underlies the ordinance and that is symbolized by it that brings the benefit. Grace is not appropriated by the body, but by the mind and spirit. It is not a physical but a spiritual exercise that profits. It is a place for reverence, not for superstition. The outward only symbolizes, not conveys the inward grace. Whoever loses sight of the purpose of the ordinance or perverts the truth of it or fails to receive it, does not eat the Lord's Supper and cannot. For these reasons it is well that preceding the observance of the supper, suitable Scriptures should be read and brief explanations made that it may be possible to observe it.

BROTHER MOBBERLY ON WOMEN SPEAKERS.

We cheerfully give space to Brother Mobberly's article on the question of women speaking in mixed assemblies. The Baptist Record is nobody's personal mouthpiece and every question that relates to the welfare of the churches and the kingdom is given opportunity in its columns, and any brother who has a word on vital matters is given an opportunity. It would perhaps be unnecessary for us to say anything further but that the remarks are addressed to the editor and some complaint is made and questions asked.

First of all, it will be observed, of course, that Brother Mobberly fails where all the rest fail, to tell us what the Scripture does mean which says, "Let your women keep silence in the churches." If it doesn't mean what it says, will somebody rise up to tell us what it does mean? Brother Mobberly intimates, though he does not say that it is not to be taken literally, but figuratively, just as the words of the Lord, "This is my body" is to be taken figuratively. Now if the women are to keep silence figuratively, please tell us what that means. It is easy

to understand the figure, "Arise and be baptized and wash away thy sins" as figurative because any man knows that literally it is impossible. That the words, "This is my body," cannot be literal is evident from every physical sense, for sight and taste forbid our believing it, but we do not see anything impossible or difficult in the prohibition against women speaking in mixed assemblies. That any heresy can be supported by plain Scripture is a serious charge against the Bible, or to make heresy truth. To say that the prohibition in question is figurative is queer rhetoric or mathematics.

Another question raised by Brother Mobberly is as to the membership in a body whether church or association or convention conferring all the privileges of the body without restriction, it is sufficient to say that he does not adhere to that theory himself; for in the same article he says "that there is some kind of restriction placed upon women speaking in the churches intended to be permanent we can all agree." Brother Mobberly answers himself and it is not necessary for us to speak. If membership conferred all privileges, then ordination to the ministry is one of them and administering the ordinances is their privilege. There may be some who would agree to this but not Brother Mobberly, we think.

Again he asks where the "mixed assembly" idea originated, and adds, "There is certainly nothing said about the composition of these churches." It seems strange that anybody should raise the question as to whether there were both women in the church at Corinth or in any of the churches. In nearly every case men and women are distinctly mentioned. They are specifically mentioned at Philippi, at Thessalonica, at Berea, at Athens, at Corinth, at Jerusalem and Samaria. The names of some of the men at Corinth are given: Stephanus, Aquilla and Titus Justus among them. One man is enough to make a mixed congregation. In this same chapter quoted (I Cor. 14), Paul says, "My brethren," and speaks of "husbands." The chapter is worth reading, very informing on the subject under discussion. That women are not forbidden to speak before women is shown in I Tim. 2:12, where the reason given for silence is the relation of the sexes.

Brother Mobberly takes exception to the statement of the editor that there is a tendency among those who advocate women speaking to discount the Bible. We are far from charging that all who differ with us on this question are lacking in respect for the authority of the Bible. But one cannot read the current discussion on this question without being impressed with the tendency in that direction. Many scoff at Paul; others say it was a temporary expedient, that the story of Eve's creation from Adam's side was a dream of Adam. The "drift of sentiment," "the spirit of the age," modern conditions, liberal instead of literal interpretation, are substituted for a plain statement of the Bible and a strict construction of it.

BACK FROM SEA AND SKY.

Perrin H. Lowrey, in Collier's.

Vacation is over. Numberless seashore and mountain resorts have surrendered their summer populations; camps and country houses have given the city back its own. Routine is to begin again. And now, after our rest, new life should be fizzing in our veins like some old vintage. If we have been in quiet contact with natural things and natural people, if we have made new and better friends, if we have realized in nature new beauties of harmony, if we have felt the thrill at sea and mountain and star, then we are coming back to the shop with a new hold on living. The sea, perhaps, has called us outward. The sky has called us upward. Wordsworth, Beethoven, Millet — these star-treading souls felt the same zest of spirit at times and caught visions of new beauties, and through them insight into new truths. The magic of word and tone and color swept in unembodied beauty

through them, and was crystallized into lasting symbols. Their souls were washed clean with God and they let them flow, purified, into the eternal images of art. The qualities that we love in the Tintern Abbey ruin, with its quiet, sweet wonder, in the Pastoral Symphony, with its fluting nightingales and dancing peasants and booming storms and star-still serenities, in the fresh, rustic studies of the clear-eyed Jean Francois — these qualities must have been the results of vacations. And so we came back, back to the desk, to the shop, to the work of head and spirit and hand, to breathe our rehabilitated spirits into the flagging common life of every day, thrilling with knowledge that even a prosaic job may be a splendid art. We hope anew. We shall strive to achieve on a loftier scale. We have come back from the sweep of the sea and the sky believing that even ordinary things are worth while, remembering that the first attribute which God Himself displayed was a capacity to work.

Dr. W. H. Smith, for ten years one of the secretaries of the Foreign Mission Board, becomes educational secretary of the Baptists of Alabama, his native State. The Judson and Howard College will rejoice in the result of his labors.

BAPTISTS RAISE \$180,000 FOR MISSION BOARD DEBT.

By Southern Missionary News Bureau.

Southern Baptists have just given a remarkable demonstration of missionary interest by raising, in record time, one hundred and eighty thousand dollars to pay off the indebtedness of the Foreign Mission Board. A little over two months ago a vigorous campaign to this end was begun, and the Executive Committee of the board has just announced its successful completion. Commenting on the remarkable achievement, the committee says:

"Surely God was in this movement. He gave the spirit of liberality to the churches and guided in unmistakable ways. Upon Him we have relied and He has been a very present help.

"Our people have been very sacrificial in this time of need. They rallied round the standard, and were willing in the day of God's power. We have a great God and a great brotherhood.

"This campaign demonstrated that foreign missions is very close to the hearts of Southern Baptists. They love the lost world, and, like their Master, are ready to suffer for it.

"It also gave us a new sense of solidarity. From Maryland to Texas and from Missouri to Florida, our hearts beat as one. Men and women, preachers and laymen, young and old, rich and poor, combined their energies to accomplish this task.

"Pastoral leadership throughout the entire South never showed to better advantage than in these past two months. Hundreds of pastors were examples to the flock in giving and led their churches to do nobly.

"The very effective help of state secretaries and boards is gratefully acknowledged. These men of responsibility and influence took this burden as their own. Their co-operation with the Foreign Board has achieved success. We thank God upon the remembrance of their practical sympathy and invaluable help.

"The denominational papers were our main dependence for publicity. Columns of their space were gratuitously devoted to our appeals. By able and earnest editorials, they laid this cause heavily upon the consciences of the people.

"The lovable and loyal women have labored with us in the gospel. They never fail. Throughout the campaign they were our joy and inspiration."

With regard to the future administration of the board's affairs, the committee says:

"The board pledges itself to the strictest economy, consistent with efficiency, and purposes to keep the expenditures of this year within those of last year. In turn, the board requests the churches to supply it with funds systematically in order that interest may be saved and debt avoided."

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The darker the day, the more imperative the call for one to shine.

Can one be loyal to Christ without taking care of the things Christ is interested in?

Don't forget September 24th. This is go-to-Sunday-School and State mission day in Mississippi.

Mississippi is the vantage point, the strategic base of operations for Mississippi Baptists in world conquest.

The heroes of the world are those who try, and perhaps the most radiant figures in all the splendid company of immortals are those who keep on trying after repeated failures. Let's live the trying life, for this will prove in the end the triumphant life.

There are several reasons why we should emphasize State mission day in the Sunday Schools. In the first place, it is educational, and our people need to know more about our State mission work. In the second place, it gives something definite as a task, and our people need to have a definite task assigned to them now and then. In the third place, it is designed to cultivate liberality, and this is one of the Christian's graces. In the fourth place, it gives the Sunday Schools a chance to take a definite place in the work of making Mississippi a Baptist empire. Brother superintendent, don't allow this day to pass without giving special emphasis to it. You need the blessing in your school that its observance will bring.

The Collection on Sunday School Day.

Several questions have been asked about the collection for State missions on September 24. The brethren want to know if this collection is to take the place of the church's contribution, or if it is to be added to it in order to make up the church's apportionment to State missions. In answer, let me say:

1. It is not to take the place of the collection by the church. Nothing should come between the church and its duty to our mission work. The Sunday School's contribution is to be in addition to the church's collection and should not be allowed to interfere in the least with the church's offering to State missions. Our mission work is too big a task to be turned over to the Sunday Schools. Some of the most able members of the church, I am sorry to say, are not members of the Sunday School and if the collection for State missions is confined to the Sunday School, a great number of those who should give and give largely, will not give. By all means, the offering made by the Sunday School is in no way to take the place of, or interfere with, the church's offering to State missions.

2. The offering taken by the Sunday School is a separate and independent offering and is to be in addition to the church's apportionment to State missions. A large number of Sunday School pupils are not members of the church, and these should be given an opportunity to contribute to our State mission work and to be given credit for what they do. Now it is true that contributions coming from the Sunday School will be entered on our ledger to the credit of the church to which the Sunday School belongs, but we hope every pastor will make it an additional offering, supplementing whatever the church may give.

We hope that our pastors and superintendents will not allow the church to make the Sunday School offering the only one taken for our State

mission work. We must raise \$25,000 between now and the first of November for State missions. It is going to take heroic work. Our Sunday Schools will contribute their part; our Woman's Missionary Union will contribute their part, but the bulk of this amount must be given by the men in the churches, who are interested in our work.

Churches That Gave Nothing to State Missions.

We find by referring to the statistical report found in the State Convention Annual for 1915 that 616 churches gave nothing for State missions last year. Taking the list up by associations we find the number as follows:

Associations.	No. of Churches.
Aberdeen	12
Bay Springs	21
Bogue Chitto	4
Calhoun	31
Carey	2
Central	8
Chester	17
Chickasahay	18
Chickasaw	23
Choctaw	10
Coldwater	6
Columbus	9
Copiah	4
Deer Creek	11
Gulf Coast	5
Harmony	2
Hobolochitto	8
Hopewell	1
Jeff Davis	2
Judson	17
Kosciusko	7
Lauderdale	11
Lawrence County	3
Leaf River	6
Lebanon	9
Liberty	10
Lincoln County	12
Louisville	4
Mississippi	8
Monroe County	10
Mt. Pisgah	45
Magee's Creek	4
New Choctaw	3
New Liberty	31
Oktibbeha	13
Oxford	12
Pearl Leaf	3
Pearl River	5
Pearl Valley	17
Perry County	8
Rankin County	12
Strong River	11
Sunflower	10
Talabala	17
Tippah	20
Tishomingo	25
Tombigbee	20
Trinity	8
Union	10
West Judson	14
Yalobusha	14
Yazoo	7
Zion	16
Total	616

Concerning Collections.

Can a church be true to its Lord and never take a collection? Can an individual Christian be true to his Master and never give of his substance to the world-wide work of missions? Can witness bearing for Jesus be carried on until the story of His love is told in the utmost

parts of the earth without churches giving to the work of missions?

These are burning questions, or should be, because they touch the vital problem of faithfulness. If a church can be faithful to its Lord and never take a mission collection, then missions is not essential to the work of the church. If an individual Christian can be faithful to his Master and never give of his substance to advance the mission interests, then missions is not a part of the work of believers.

The whole question hinges on whether Christ has commanded us to go into all the world and preach the gospel to every creature or not. If Christ has commanded His churches to go into all the world, then no church can be true to Him which refuses to go. No Christian can be true to Him who refuses to give to the missionary enterprise.

Christ has commanded us to go. This command is imperative. It presses with equal force upon every individual believer. Hence he who refuses to give, or to go, is guilty of unfaithfulness. Paul says, "How can they believe in Him of whom they have not heard and how can they hear without a preacher, and how can he preach except he be sent?" The one supreme obligation imposed by Christ upon His churches is that of preaching the gospel to the utmost parts of the earth; it is the missionary obligation.

These things being true, the church that fails to take a collection for missions, whatever else it may do, is disobedient to the command of its Lord. Every church must either go itself or send some one. Few of us can go, but all of us can help to send others. Let no church in Mississippi fail to take collection for State missions before the first of November. To fail to do this would be to disobey the command of our Lord who has charged us to witness for Him in Mississippi.

Education Commission

Flora.

It was my privilege recently to be with Brother J. H. Fuller, who is the new pastor at Flora. Brother Fuller has done splendid work since he has been there, raising a large indebtedness on the church. We are glad to say that they responded to this cause.

Florence.

Brother Wayne Sutton, the pastor here, is very ill and has been for some weeks, yet he was very kind and sympathetic in turning the morning over to us after the plea was made and a splendid response was made. Let us pray that Brother Sutton will soon be well and back to his post of duty.

Raymond.

This splendid church under the great leadership of Brother Deaton, of Clinton, made a liberal offering to the work.

Lebanon Association.

This body met with the Immanuel church, Hattiesburg. Brother Love was elected moderator and Brother Hightower, clerk. Every person attending this association except four had already made a contribution to our work and two out of this four gave. Lebanon Association has certainly responded nobly to this great cause.

Gulf Coast Association.

On September 14th this body met with the Second church of Gulfport. Dr. Grace was made moderator and Brother J. L. Taylor, clerk. They had a fine representation from the churches and discussions were on high order. It was my privilege to speak on the subject of Christian education and an extra large offering was made. This association is the largest in the State, having thirty-four churches in it.

May God's richest blessings abide upon all of the above places visited and individuals who gave.

Yours in good hope,

W. E. FARR.

Sunday School Lesson

BY A. J. AVEN

A PLOT THAT FAILED.

Acts 23:14-24.

Introduction.

In today's lesson we find Paul still the source of intense hatred on the part of the Jews. In last quarter's lessons we left Paul a prisoner in the castle. The chief captain called together the chief priests and all the Sanhedrin, and summoned Paul before them. On this occasion Paul began to explain that he had lived an upright life before them. Ananias, the high priest, commanded him to be smitten on the mouth. This was so annoying to Paul that he spoke rather emphatically to them, but softened in tone when he noted that it was the high priest that had ordered him insulted.

As usual, Paul took advantage of the situation and turned the different religious parties, the Pharisees and Sadducees, against each other. And the dissension was so great between these two religious sects that the chief captain fearing lest Paul should be torn in pieces, ordered him brought back into the castle. And again the Lord stood by him and said, "Be of good courage, for as thou hast fully testified the things concerning me at Jerusalem, so much thou testify also at Rome."

Early next morning the Jews banded together to kill Paul, taking an oath that they would neither eat nor drink until they had disposed of Paul.

Lesson Teachings.

The Plot Explained.—Pursuant to their oath, these enemies of Paul proceeded to put into execution their plot to kill Paul. It was a smooth scheme, but no plot can succeed when God comes in between. They knew not what promises Paul had had from God. The plot looked as if it would carry through all right. How could anything interfere? Just a simple thing. Let Paul be ordered down as to a further investigation, and on the way, they would fall upon him and accomplish their purpose.

The Plot Thwarted.—It is interesting to study how the small things of the world have been used to accomplish or thwart great things. The cackling of the geese saved Rome. The small boy at the battle of Waterloo misguided the French recruits and Napoleon lost the battle. This brave young man learned about the plot against his uncle, and immediately told Paul about it. But note the course of Paul. He suggested that the centurion be asked to have this young man brought to the chief captain. There is an honest policy in the inauguration of a plan of operation and should be followed out. It was perfectly right for Paul to be on his guard and to pursue a wise course so long as he was honest. There was certainly nothing wrong in his having the young man brought before the captain in order to be questioned about the things which he might know. There was no small stir among all the people, and any information which the captain might be able to obtain would help him in the settlement of such grave perplexities as would naturally arise when the trial should come off. The readiness with which the captain complied with Paul's request shows what an exalted opinion the officer must have had of his noted prisoner.

The Counter Plot Succeeds.—When the chief captain had heard the boy's story, he dismissed him and urged him to tell no man. Secrecy is a great element in diplomacy. This is true in every phase of life. When a plan has been reached, it then should be explained to the church what is meant and a frank and open discussion invited, but it is not always necessary to go into detail as to how you formulated your plan for the welfare of God's kingdom. The captain enjoined secrecy in this matter. After the dismissal of the young man, he set about

at once to avoid the calamity that had so closely approached. Perhaps the centurion and captain believed that they had been quite shrewd, and from the worldly standpoint they had been, but let us look for a moment at the promise God had made to Paul just before the beginnings of these events. The Lord stood by him. "God moves in a mysterious way His wonders to perform." It is interesting to note how He used these two bitterly opposing forces—the Jews and the Romans—to carry out His promise to Paul. It was in God's plan to carry Paul to Rome, and these two opposing forces were combined by a hand beyond the wisdom of men to land him in his destination. Paul wanted to go to Rome. The very things that seemed to conspire against the accomplishment of this desire, turned into channels to guarantee the fulfillment of his desires. So Paul's misfortune was his good fortune. But note that it was but the fulfilling of a promise that God had made. Let us learn this lesson: That we should always keep ourselves in such attitude to God that He will work our seeming misfortunes to our blessings. Constant communion with God is the privilege of the child of God. Then let us take advantage of our privilege and receive the blessings that are ours to claim.

MISSISSIPPI COLLEGE ALUMNI LOAN FUND.

The following report of the treasurer of the Mississippi College Alumni Association shows the condition of the student loan fund at the close of the session of 1915-16. A balance of five cents was carried over through the summer. There have been no receipts or expenditures during the vacation, consequently the figures for May 30, 1916, are unchanged.

Calls for assistance are already coming to the committee. To meet these calls we must rely upon the unpaid subscriptions to the fund and loans repaid by beneficiaries of the fund. Many of the latter will be in college again the coming session, and are not expected to repay their loans until they leave school and begin to earn something. Notices of amount due will be sent to all subscribers to the loan fund, and it is urged that these be given prompt attention.

Treasurer's Report.

Debit—	
Received from predecessor, Sept. 15, 1915:	
Balance in bank.....	\$ 16.00
Notes securing student loans \$ 246.50	
Less loans repaid and elsewhere accounted for.....	66.50
	180.00
Subscriptions collected Sept. 15, 1915, to May 30, 1916:	
Webb Brame	\$ 5.00
M. J. Derrick	5.00
Price & Price, Magnolia.....	5.00
Mrs. W. M. Whittington.....	10.00
J. F. Measells.....	5.00
M. Latimer	5.25
R. W. Hall	10.00
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W. H. Weathersby	5.00
	52.25
Loans repaid Sept. 15, 1915, May 30, 1916	66.50
Interest on loans	12.05
Total	\$ 326.80
Credit—	
Notes securing student loans, May 30, 1916	\$ 326.50
Expended for postage.....	.25
Cash in hand.....	.05
Total	\$ 326.80

WM. H. WEATHERSBY,
Secretary-Treasurer M. C. A. A.

Dr. W. C. Tyree and wife, of Greenwood, spent ten days at Mont Eagle and are now at Oxford, North Carolina, for the rest of September.

The Watchman Examiner after speaking with refreshing and delightful frankness about the various speakers at the (Moody) Northfield Conference, hastens to say about our Dr. A. T. Robertson of the S. B. T. Seminary:

"Dr. Robertson pays no attention to style or method, but makes himself heard and makes his meaning clear."

"Nearly 100 times Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, has addressed Northfield audiences, for this is his fifth consecutive summer as the teacher of the great Bible class of the General Conference. These classes are perhaps the most significant feature of the Conference. This year at nine a. m. daily five or six hundred people met in Sage Chapel for the study of the Epistle to the Hebrews. The study of this Epistle was begun last year and completed this year. The Greek text is used, but those without the knowledge of Greek are not much handicapped. Dr. Robertson is a great teacher, and he teaches this class just as he would teach a class of students at his seminary. Without fuss and feathers, without attempted eloquence or oratory, he digs down into the depths of the Word and talks about the deep things of God. He enlivens the hour with his drollery and wit, for struggle as he may he cannot hide the humorous side of his nature. This Bible class is a sight worth beholding. One lesson that preachers may learn from this class is that Christian people yearn for a knowledge of the Word of God. Expository preaching is the most attractive kind of preaching, if it is well done."

"At the last lecture a vote of thanks was given to Dr. Robertson, and the great class sang 'God be with you till we meet again.' The continuous work of the class brings teacher and pupils together in intimate fellowship."

Somebody gave a definition of life as "correspondence to environment." Would it not be better to say that it is such a responsiveness to proper environment as eventually controls and determines the environment? There is something in a seed that when planted makes it answer to the warmth and soil and moisture in such a way as that the hidden life manifests itself and develops by appropriating and building into itself the material by which it is surrounded. Intellectual life is developed and matured by being placed under proper conditions so that the mind absorbs into itself the facts and truths with which it comes into contact. So with the social instincts, the esthetic capacities and above all the spiritual or soul life. Man is a complex being and is most alive when he is responsive to all that surrounds him, all that is beautiful in nature's sights and sounds, all the needs of men, all that is true and pure, till every faculty of mind and heart become active. In this way life is the reaction of the whole man to the conditions around him. But eternal life is the reaction of the soul to God who is around him, above him and within him. It is the activity of his spirit produced by personal knowledge of God. "This is eternal life, to know thee, the only true God and Jesus Christ whom thou didst send." The soul is dead that does not answer to the love of God, the will of God, the word of God, the holiness of God. The man that has been quickened, born again can indeed reckon himself dead to sin and alive unto God. The seed that answers not to drought and cold will put forth its leaves and roots and grow at the touch of warmth and moisture. The soul that finds no response to the pleasure of sin will put forth its life tender and strong in fellowship with God.

We second the call of a brother in South Carolina that the editors and preachers in the denominations which say they will accept either sprinkling or immersion for baptism to give to the readers of their papers reasons from the Scripture for believing that immersion is a proper mode of baptism. Of course, they are given often in Baptist papers, but it would make interesting reading in a Methodist paper, for example.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

"May it not be a comfort to those of us who feel we have not the mental or spiritual power that others have, to notice that the living sacrifice mentioned in Rom. 12:1 is our bodies?"

"Of course that includes the mental power, but does it not also include the loving, sympathizing glance, the kind, encouraging word, the ready errand for another, the work of our hands, opportunities for all of which come oftener in the day than for the mental power we are often tempted to envy? May we be enabled to offer willingly that which we have."

Calls still come for State mission leaflets; and we are glad.

As we go from association to association, much is heard of poor crops. But, beloved, it is a splendid year for chickens, and eggs are bringing a fine price. So is butter. Let us see to it that the Lord gets His portion. The rest will go further and be sweeter.

Do not fail to read the portion of Carrie Hooker Chiles letter given on this page to your society. I am sure many hearts will burn with shame because we have neglected sending her some literature. The secretaries will see that The Baptist Record goes to her from this on. Will not some sister or sisters send her a year's subscription to good magazines? One reads between the lines that her soul is hungering for reading matter.

Then be sure and call the attention of your Sunbeams to her request for pictures for scrap books. Our little folks will be delighted to do this for her.

But that longed-for piano! How she wants it! How she needs it? Is there not some one who loves music so much that this plea falls with peculiar pathos on your heart? So far the plans for securing it have fallen short. But with the help of the dear Lord, we still hope to secure one for her work.

During the past week two important results of the W. M. U. work in the State were brought to a full materialization: One, the settlement house in Meridian was opened on the 14th with a splendid program. It was a source of genuine regret on the part of the secretary that she could not be present. But the entire State rejoiced with the sisters of Meridian who have labored so faithfully for this much needed factor in their local work. Especially do we all rejoice with Miss Nell Bullock who has given her very heart's blood as it were to this work.

The other phase of work referred to is the mission church all but completed in the suburbs of New Albany. It will doubtless be known as the "Second Church" in a little while. A few faithful women organized a Sunday School in

the community, which met under the trees in pleasant weather, in a home in other kinds. The need of a house so impressed them that they worked for it—and have it.

Both these buildings speak of more and more work on the part of the sisters. But how women love to do when they see their plans taking on material form! How thankful we are for both these results of personal service.

From Miss Carrie Hooker Chiles,
334 Hyakunin Machi,
Okubo, Tokyo, Japan.

I am in Gatamba just now. This is a very beautiful place. I can look out upon the wonderful mountains all about us, and have a glorious view of Fuji with its perpetual snow banks. Now doesn't that sound cold? Well, it is very pleasant indeed here, but I could scarcely bear the heat in Tokyo. I was not at all well for several weeks before leaving there. I had trouble with my head and stomach. I think both were caused by the intense heat. I came up here for our mission meeting. It is only a few hours' ride from Tokyo. I am very glad to report that our mission is going to let me go back to the language school another year. You see I never entered until so late I only got six months and two weeks of the course. We are supposed to take an examination every six months. I only lack two and one-half months of finishing the first year's work.

While Japan has been wonderfully blessed with the natural beauties of nature there are many unpleasant things.

There are so many very poor people, and among these, especially, there are so many horrible diseases.

Of course you know that the morals of Japan are low indeed. There are a great many lepers here. Just now cholera is raging in many places.

In winter it is very disagreeable to ride on the cars because there is so much smoke (tobacco) and very bad air. If one goes first or second class, it is all right, but we missionaries usually go third class for financial reasons. The street cars have but one class. The Japanese have not learned the value of fresh air. They sleep with their houses closed air-tight, and usually all sleep in the same room. They are required by law to fasten all windows and doors to keep out robbers; and as you doubtless know they have a great many consumptives, this way of living is most unhealthful.

I suppose you have read of the terrible murder of Karuzama this summer. Two new missionaries, school mates of mine in the language school, were murdered. The robber climbed in a second-story window. We are not allowed to keep a gun in our houses, which may be best. We have many robberies, but few murders. If you will play sleep when you hear a robber in your house, they will get what they can find and go on.

But then we have all these troubles in America. And any way I am glad I am here to tell the story of Jesus Christ to these who know Him not.

What do we eat? Well, if we had money enough we could buy anything we wanted. Of course, some things are rather high, because they come from America; and other things because only foreigners use them. Lemons, for example, are about fifteen or twenty sen apiece.

Whatever we can use of the Japanese goods we get cheap; we do not use very much of their goods. Silk and woollens are about the same that we pay at home. We can get shoes made to order here; they are often very uncomfortable, but I had some made which I like very well.

Now, don't think we do not have any comforts. Of course we do not have just what we would have at home, but I do not count I have sacrificed anything to come to Japan. When I think of the privilege that is mine, my heart continually cries out, "Praise God from whom all blessings flow." How I wish others might come and help teach these dear children to

worship our God, a living God, the only true God!

I am anxiously waiting to know what your plan is to get us a piano.

May I suggest something each of your Sunbeam Bands can do? Send me pictures out of old magazines. Not just the colored ones, but others for picture books for our kindergartens. I do not take any magazines or papers. But I see copies of the State papers that different ones of our missionaries get. I get Royal Service and the Foreign Mission Journal.

I went for a long walk the other day. There were five of us and we walked about twenty miles, up and over the mountains; we had a lovely trip. We stayed one night in a Japanese hotel. I have not learned to like sitting, eating and sleeping on the floor very much; the floor still seems a little hard.

Passed Over.

Into the midst of the fold there came
A pure little lamb one day,
But enemies threatened its tender frame,
So the shepherd that knoweth his sheep by name
Lifted and bore it away.
Still the flock struggled on, in storm or calm
Mid dangers at home or abroad,
And the way seemeth long, but the little white
lamb
Bides safe in the fold of God.

Into the earth's wide spreading garden there
grew
A pure little bud one day,
But stones beat about it and cold winds blew
So the gardener, loving and wise and true,
Plucked it and took it away.
And blight that mildews and wind that blows
May smite with a pitiless rod
But neither can reach where the little white
rose
Unfolds in the garden of God.

Into the shelter of home there sped
A pure little soul one day,
And love lavished welcome upon its dear head,
But the Savior who saw where its pathway led
Pitied and called it away.
And the hands that clung and the eyes that
wept
They never the way it trod,
But, oh, for the joy of the white soul kept
Unstained in the presence of God.

Oh, ye who wait in the empty fold—
In the garden despoiled of bloom—
In the lonely home while the years are told,
And the path that leads to the City of Gold
Seems hid from the sight in the gloom,
Be glad, for the treasure you cherished of yore
In your Father's safe care doth remain,
And the love that bereft, will as surely restore
His own to their lost one again.

—Selected.

The daily papers report that the Republican National Campaign Committee is preparing to use the moving picture to exhibit scenes of Mexican atrocity to defeat President Wilson. They show nuns seized by Mexican bandits and subjected to abuse while the president sits asleep at his desk. This bears a striking resemblance to poisonous gases and dumdum bullets, and can only be meant as an appeal to the passions of Roman Catholics. It will be strange if it does not react to the injury of a good Baptist candidate.

Dr. A. J. Dickinson suggests that instead of consolidating the Home and Foreign Boards, that they remain only to direct the work on the mission fields and that an executive committee be appointed separate from the boards whose business it shall be to superintend the raising of money and the enlistment work.

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Clinton, S. C.

WANILLA MEETING.

Our meeting at Wanilla was good. We had the best attendance that has been in years. There was more interest aroused among church people than has been for several years. There are more people reading the Bible to find out whether these things are so than has been in many years. We had two accessions, both of them coming from the Methodists. Another lady, whose husband is a Methodist, was converted, but he refused to allow her to be baptized. We have others of this persuasion who are almost at the point of surrender. We confidently expect to bury some of them at least at our next regular meeting.

Last Sunday we had a great day at Damascus. We had one addition by baptism and six other Methodists gave the pastor authority to come prepared to baptize them next regular appointment. The good work goes on to the glory of God. I baptized eighty-seven persons last Sunday as a result of my summer's work. We will hold two other meetings this fall—at Millville and Robinwood. We shall expect the editor at the Copiah Association.

J. G. GILMORE.

ONE BOX CURES THREE

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases, including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

When Professor Walter Raleigh, an Englishman, and a direct descendant of the original Sir Walter Raleigh, was asked to lecture at Princeton College, Professor Root went down to the station to meet the distinguished visitor. Professor Root did not know Professor Raleigh, but walking up to a man that he thought looked like him he said, "I beg your pardon, but am I addressing Walter Raleigh?" The man looked at him for a moment and replied, "No, I am Christopher Columbus. Walter Raleigh is in the smoking room with Queen Elizabeth."

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NEWS IN THE CIRCLE

MARTIN BALL

Dr. L. E. Barton, who was pastor at West Point, has accepted the call to Fayetteville, Ark. This is the seat of the Arkansas Industrial University and a fine field.

Pastor N. F. Jones has resigned the pastorate of the church at Dayton, and accepted the call to the First church, Maysville, Ky. He will enter the new field, October first.

We are rejoiced to learn of the rapid improvement of Dr. B. D. Gray, who has recently undergone an operation. He will soon be back at his post of duty, which he fills so splendidly.

Dr. F. M. McConnell, so efficient in his work in Texas, says the brethren in Oklahoma are united, the work is all under one board and the prospects for advancement are bright.

Rev. P. E. Gatlin has just held a meeting with Pastor Wilson at his Olivet church, in Kentucky. There were thirty-one additions by experience and baptism. The church goes to half time.

Edison, a staunch Republican, says he will support Wilson. No other president has faced as tremendous problems, any one of which, decided the wrong way, would have produced disastrous consequences.

Dr. W. D. Powell, who spent a day in Richmond, Va., recently states that the "foreign mission debt has been practically paid in." Dr. Powell is now in quest of health. We trust he may soon be well again.

Rev. R. A. Eddleman writes, "September 4 we began a meeting with Ruth chapel, six miles from Jonestown, continuing six days; sixty-five accessions, forty-two by baptism; many of the men had been gamblers. The church was dedicated out of debt and called Rev. J. A. Ousley as pastor."

"SOUTHERN BAPTISTS IN REGIONS BEYOND."

(Published by Educational Department of Foreign Mission Board, Richmond, Va. Price, 30c postpaid.)

We are exceedingly glad to announce the publishing of this very valuable mission study textbook. In the book we find definite information concerning the work of Southern Baptists on foreign fields. The different sections have been written by our missionaries on the fields. Each field in which Southern Baptists are at work receives a full discussion by an expert.

The book is beautifully illustrated, containing seventeen full pages of pictures of nearly one hundred scenes of our work on foreign fields. In addition to the pictures it has small outline maps of our mission fields with our main stations marked thereon.

The book gives information concerning such vital questions as: The Board's Stewardship; How to Avoid

Dr. Wm. H. Smith, former assistant secretary of the Foreign Mission Board, becomes educational secretary of the Alabama colleges. Having qualifications for the work of a secretary, he will very likely succeed.

A \$45,000 estate was recently left by W. B. Garvey to be divided between Buckner Orphans' Home, the Southwestern Baptist Seminary and Tarrant County Orphans' Home. The will is being contested by Mrs. Mary F. Wood.

The Baptist Standard states that Baylor University is running over before the opening. Every room has been taken, and a new building has been rented. They are asking the question, What shall we do with the people?

Evangelist W. T. Sherrod, Fort Worth, Texas, recently closed a meeting with the church at Peacock, Texas. There were twenty-seven additions by baptism and a number of back-slidden members made public acknowledgment.

The rental of President Wilson's summer home—Shadow Lawn—was tendered him free. He refused to accept it, but agreed to give the rent to charitable institutions. He divides \$2,500 among New Jersey hospitals.

One result of Evangelist Ham's meeting in Fort Worth, Texas, was to arouse sentiment so much that the county commissioners granted a petition to hold an election to vote for or against whiskey, September 23. It will be a great victory if Fort Worth goes dry.

The unsound, vacillating Charles F. Aked, who resigned his Congregational church in San Francisco to accept an appointment with the Ford peace party, is now entirely out. His church refused to reinstate him. He offered to come back at a lower salary.

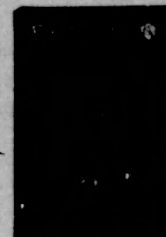
Indebtedness; The Rounding Up of the Judson Centennial Fund; Methods for Promoting Missionary Education; The Kind of Work Done on Foreign Fields; Some Hardships the Missionary Has to Face; Some of His Encouragements; The Progress of the Gospel in Heathen Lands, the Needs to be Met.

The educational department of the Foreign Mission Board has prepared special helps to leaders for use with this book which will be furnished free to leaders of classes who report their classes to the educational department of the Foreign Mission Board, Richmond, Va. The helps contain suggestions for the conduct of classes, together with suggestions for making twenty-nine charts for use in the class sessions.

We sincerely hope that every Southern Baptist will make a careful study of this textbook this fall. We want you to know exactly what the Foreign Mission Board is doing and some of the problems which it is facing. By a study of this book you will find out just these things, and

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we are sure that you will be more than glad that you spent the time and money necessary for such a study.

MEETINGS.

Second Sunday in August the pastor began a meeting with the Dockery church, with the expectation of Brother R. L. Wallace, of Isola. He came and after the second day he was called to the bedside of a sick child. The meeting continued through Friday with three for baptism, two mothers and one bright boy of ten years. How much better for the two mothers, with the responsibility of the home and rearing of children, if at the age of ten, they might have found Jesus!

The third Sunday, Pastor E. H. Garratt, of Itta Bena, conducted the meeting for us at Blaine with nine additions, one for baptism and eight by letter. Eight others said they would get their letters and come with us at an early date.

R. D. STRINGER,
Pastor.

ORDINATION.

The Shady Grove church (in Jasper county) in conference on the 17th of September, elected R. W. Pennington and N. B. Thatch to the deaconship and invited Drs. L. E. Hall and J. B. Lawrence to assist the pastor, Geo. W. Knight, in the ordaining ceremonies on the third Saturday in October, 1916. With best wishes for The Record, I remain,

Fraternally,
GEO. W. KNIGHT.

Visitor (consoling to Tommy, who has upset a bottle of ink on the new carpet)—"Tut, my boy, there's no use crying over spilled milk."

Tommy—"Course not; any one knows that. All you've got to do is to call the cat, she'll lick it up; and this doesn't happen to be milk, an' mother'll do the licking!"—Junior Christian Endeavor World.

FORTY-EIGHT YEARS IN THE MINISTRY.

A. J. Holt.

Old-Time Revivals.

Going back to my earlier experiences, I will tell of some gracious meetings I enjoyed in the earlier part of my ministry.

Rehoboth is the name of a country church near the line of Fannin and Hunt counties, Texas. In 1879 the general association was held in Pittsburg. I was then doing missionary work on the frontier, with headquarters at Denison. I was to drive through in my buggy from Denison to Pittsburg. I had an appointment to preach the first night (Tuesday night) at Rehoboth on my way. By some means my horse became fagged. It was in July and the weather was hot. By twelve o'clock my horse seemed to be giving out. I stopped for two hours to let her rest and then went on, hoping by easy driving to arrive at Rehoboth in time for services. But about five o'clock my horse gave out utterly, and refused to go forward at all. I saw a man digging a well near the road, and I noticed his horse standing near; I went to him and explained my predicament, asking him to loan me his horse, which he did. I left my own horse and buggy and rode his horse to meeting and arrived in time. The brethren set to work to induce me to hold them a two weeks' meeting on my return. I declined to do this, as I had planned to return by Sulphur Bluff and hold a meeting there. They insisted that this was the very time to hold a meeting for them. But I could not give them a promise to do so. I went home with a deacon of the church, Brother Whatley, and he kindly proposed to take the horse back in the morning that I had borrowed and let me sleep. Some time after breakfast he came driving his horse to my buggy. I went out to find that my horse had died during the night. That was a serious blow to my mission work as I was dependent on that horse. Brother Whatley said I simply drove my horse to death as the weather was so hot. I said that the Lord had taken away my horse, and now I was helpless. He contended that the Lord had nothing to do with it; that I had killed my horse myself. But then Brother Whatley graciously led me out of my present embarrassment by saying that as his horse was already hitched to my buggy, for me to just go on to the general association, and then I would have to come back by Rehoboth and hold that meeting. To this I had to agree, as it seemed to be providential.

One week from that day I began my meeting in Rehoboth. At the beginning there was not that general attendance that I had hoped to have. But one day at the morning meeting the revival started. The brethren were standing singing a beautiful hymn, and its sentiments were so sweet, that the brethren broke down and wept. The Holy Spirit was present and immediately there was a hush, a holy stillness, only broken by weeping; then an emotional sister shouted out her praises. Everyone in the house was melted under the evident power of the Spirit. That night the Holy Spirit came again with power, and conversions began

to be manifest. For ten days following there was not a service, morning or night, that there was not conversions. The news of the meeting spread far and wide, and people for many miles beyond this neighborhood came in, and some camped and others stopped with friends in the community.

As an example of the genuineness of the revival, I will mention an incident in connection with it. A family in the neighborhood was named Kelly. It consisted in two brothers and two sisters, all living alone. The parents had been dead quite a while, and these young people were all grown. This was a large house, and the young people there were popular in the community. None of them were religious. Indeed, they were quite worldly-minded. Dances frequently were held at this house. The young people were of excellent character and had many friends. Soon the young converts of the meeting manifested a desire to see the Kellys brought into the fold. The oldest brother, a middle-aged man and much of a gentleman, was named Ed Kelly. He had frequently invited me to call to see them. So we made up a surprise party to visit the Kellys. It was to be one Sunday afternoon. About twenty-five of the young converts agreed to meet at three o'clock Sunday and hold a prayer meeting at this house. I arrived first and was courteously met by Mr. Ed, who manifested much pleasure in conducting me into the house. Soon the young people began to arrive and Mr. Ed was busy bringing them in and seating them.

Then it became patent that this was a preconcerted meeting, and I said to Mr. Kelly, "A few of your friends made it up to call on you this afternoon to hold a prayer meeting with the family, if you do not object."

"Certainly; you are more than welcome," said he.

We began singing and then I read a passage of Scripture and we knelt for prayer. When we arose, Miss Ellen, the youngest of the family, went silently out. It was clear that she was moved deeply by emotion. I nodded for one of the young ladies to follow her while we resumed singing. Soon the young lady that followed Miss Ellen came in sight of me within the next room and motioned to me to come out. I followed her and we went to Miss Ellen's room, where she was kneeling and praying with a breaking heart. I knelt beside her and began praying for her. She only prayed the more fervently, and by and by her prayer was turned into praise. The young people crowded around the door and rushed to Miss Ellen when she began to rejoice. She looked swiftly around and discovered her brother, John, and she made for him, but he turned and fled. Miss Ellen following. But John fell in the dining room prone on the floor, with Ellen beside him praying out loud for John. He was joyfully converted and arose rejoicing. He in turn saw Miss Lizzie, the other sister, and made for her, and soon they were kneeling in the hallway, with a crowd of young people kneeling with them, and soon Miss Lizzie was rejoicing in a Savior's love.

By this time there were at least a hundred people on the premises, and

the young converts grew bold, and a bevy of young ladies would join hands and surround a young person and have that person on his knees and soon that one would be converted. In this way not less than twenty persons were converted at that house that afternoon. It was a Pentecost of power. Every person was saved on those premises except Mr. Ed Kelly. I talked to him. He said he was very desirous of being saved. That he fervently believed in it all, but that somehow he could not seem to get hold of it right. Sunday came on apace. Mr. Ed came to me and said that he regretted that the young ladies were in such a condition that it was impracticable to have supper. I told him that we all had meat to eat that he knew not of. So we all went from the Kellys to the church, marching a hundred strong, half of whom were rejoicing. The news had reached the church before our arrival and we were met by hundreds of rejoicing friends and we just had a camp meeting right out in the church yard. The house would not hold half the people. But that night I saw a strange spectacle. The house held perhaps in its crowded condition 800 people. I saw every person in that house down on his knees praying. Fully 500 it was estimated were crying for mercy. The meeting continued for fifteen days and would have continued longer but for a previous appointment that called me to Jack county. There was no counting the converts at that meeting. Perhaps 300. I baptized twice during the meeting, fifty-two the first time, and seventy-one the next time. Many people were converted who lived in other communities, and joined churches in their own communities. I counted seven men who were converted at that meeting and afterward became ministers. Some are now living, although that was over thirty-six years ago.

When I went to leave, that church made up the money and bought me a splendid horse, a far better one than the one that died, and then placed twenty-five dollars in my hands besides. I went with Brother Whatley when I went to start home, and he harnessed up my new horse that I had named "Rehoboth," and Brother Whatley said to me, "Now I come to your side of the question. The Lord did kill that horse of yours. He did it to make you stop here and hold this meeting. If that horse had not died, where would have been these hundreds of saved people?"

Fresh and sweet in my memory are these and other incidents of this meeting, which in some respects was the most spiritual I ever held.

From this point I went to Burton Springs in Jack county, where I held a most gracious camp meeting. Everybody within a day's travel of this place came to this meeting. The experience of Captain Vining is worth relating. He was a large cattle man. He professed to be an infidel and was a wicked man. When he heard of the meeting we were in full swing with a hundred conversions. It seemed to strike him deep.

He went to his home and said to his wife, "We must go to that meeting. I will take the wagon and a tent and you fix up food and we will go and camp a week." To his cowboys he said, "Boys, you can let the cows go to thunder; come and let

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If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI

WHEN THE BABY IS FRETFUL.
out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

us all go to that meeting." He came and brought all on his ranch. The first night of the meeting after he arrived he presented himself for prayers. That night in his tent, he related later, he had a most remarkable experience. He awakened from a troubled sleep and saw plainly before him a clean cut, deep mark. It was deep and wide and it was fiery blue. Something seemed to say to him, so he said, that if he did not repent and turn to God that night he would pass over that line and be lost. He sent his wife to awaken me and have me come and pray with him. When I arrived I saw a deeply earnest, pale-faced man, who was under deep conviction. After a clear explanation of the plan of salvation, and after reading to him the invitations of the gospel, I knelt in prayer with him.

He stopped me in the midst of the prayer saying, "It is enough. I cannot stand any more of it; it will kill me with joy, Hallelujah!"

The camp was aroused, and we sang praises to the Lord until day. He was the happiest man in the camp and insisted in telling his remarkable experience time and again. He insisted that he saw that mark before him just as plainly as he ever saw anything. That to him was the mark beyond which had he gone he would have been hopelessly lost. I went home with him after the meeting, some twenty miles away, and he had me preach in his house, a large house it was and he had gathered there all his hands and his neighbors, and he there related his remarkable experience to them. There was no counting the converts at this meeting. The nearest church received fifty members, but that was not more than half of those who joined elsewhere. At these meetings we had no instrumental music. It was before the days of organs in the country then. We sang old camp meeting songs. We had the old-fashioned "mourners' bench," and hundreds of people came forward and knelt at these designated seats, where they poured out their hearts unto God in prayer and he heard and saved them. We had no modern methods. They were wholly unknown. We went straight for the sinners, and they came straight to Christ. There was also no small amount of shouting then. In my opinion it was genuine. While I never shouted myself, I was glad to see good people rejoice in the Lord. Many a time in these latter days I have longed to see such a demonstration of God's power as frequently came in the meetings I held in those fruitful years of my early experiences as a minister of Christ. — Baptist World.

TETTERINE CURES PILES

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich. — "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

A Large Dose.

Oswald—"My love for you is like the deep blue sea—"

Clarissa (for such was her name) — "And I take it with the corresponding amount of salt." — University of Michigan Gorgouls.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

LITTLE LOIS BAILEY.

After an illness of only two days, death came into the home of Mr. and Mrs. F. C. Williams and took from our midst little Lois Bailey, a bright little girl of only six years. Because of her kindness, gentleness and sweet expression, she soon became the favorite of the community. Interment took place at the family cemetery, near Mt. Olive church, where a host of friends and relatives paid the last tribute of respect to this bright little girl.

To the loved ones who are to follow some day, the community extends our heartfelt sympathies.

Their loss is heaven's gain.

A COUSIN.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

T. J. WELLS.

My father, Judge Thomas J. Wells, passed away August 27th, after an illness of more than three months. He was born and reared near Meadville, Franklin county, Miss. He had lived in Ashley county, Arkansas, nearly sixty years and had been a Baptist about fifty years. He was in his eighty-first year and until the last few years had been very active in every move for the good of the county and State.

He has many relations in good old Mississippi, who will read this with interest.

His body was laid to rest in the cemetery at old Promised Land church, beside my mother, who died forty-five years ago last February. By his request, I conducted his funeral. Four days before he died he called me to his bedside and assured me that he was trusting in Jesus, and that he had no fear of death. "Blessed are the dead who die in the Lord."

FRANK M. WELLS.

LITTLE ALEC SINGLEY.

On September first the death angel visited the home of Brother and Sister Isaac Singley and took from their loving care a shining jewel, little Alec, aged one year, eight months and twenty days. He was laid to rest in the Singley cemetery in the presence of a large assembly, whose hearts were in tender sympathy with the stricken parents. Weep not, father and mother, for He who gathers the lambs in His bosom, will tenderly care for His own. Services by the writer.

J. L. WATTS, JR.

JOE HITT.

After an illness of brief duration, sweet little Joe, son of Brother Jim and Sister Ida Hitt, was taken to be with Jesus, August 6, 1916. Joe was greatly beloved by his parents

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One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

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A JUNIOR COLLEGE FOR YOUNG MEN AND YOUNG WOMEN

A healthful and accessible location, an experienced and competent faculty. Teachers live in dormitories thereby giving best opportunity for wholesome discipline, as well as personal direction in studies. Excellent teachers in Music, Art and Expression. Our graduates are making good, both in higher institutions and in various professions. Substantial dormitories furnished with water and electric lights. Positive Christian influence. Expenses as economical as efficiency will allow. Write for catalogue.

REV. BRYAN SIMMONS, President.

and had won his own sweet way into all our hearts.

Little Joe was nearly five months old. He was laid to rest August 7 in the Bunker Hill cemetery. Our hearts go out in tenderest sympathy to the stricken parents, but we can hear a gentle voice saying, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Brother and Sister Hitt are members of the Improve Baptist church. Services by the writer.

J. L. WATTS, JR.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

Walthall—Salem church—Sept. 29.
Liberty—Antioch church—Sept. 29.
Tishomingo—Tishomingo church, on the I. C. R. R.—Tuesday after second Sunday in Sept.
Oktibbeha—Macedonia church—Sept. 30.
Carey—Woodville church—Sept. 30.
Chester—Clear Springs church—Sept. 30.
Strong River—Pleasant Hill church—Oct. 3.
Louisville—Morgan's Chapel church—Oct. 3.
Kosciusko—Kosciusko church—Oct. 4.
Aberdeen—Algoma church—Oct. 3.
Yalobusha—Charleston church—Oct. 4.
Coldwater—Senatobia church—Oct. 4.
Mississippi—Concord church—Oct. 5.
Central—Utica church—Oct. 5.
Lauderdale—New Hope church—Oct. 6.
Magee's Creek—Line Creek church—Oct. 7.
Copiah—Sardis church—Oct. 10.
New Choctaw—Bethany church—Oct. 13.
Lincoln County—New Prospect church—Oct. 13.
Leaf River—Shady Grove church—Oct. 13.
Lawrence County—New Hebron church—Oct. 13.
Trinity—Antioch church—Oct. 19.
Rankin County—Dry Creek church—Oct. 19.

Tombigbee—Highland church—Oct. 14.
Choctaw—Blackwater church—Oct. 14.
Yazoo—Carrollton church—Oct. 17.
Jones County—Centerville church, 15 miles southwest of Laurel—Oct. 17.
Bogue Chitto—Friendship church—Oct. 18.
Union—Hermanville church—Oct. 19.
Harmony—Good Hope church—Oct. 20.
Hopewell—Pleasant Ridge church—Oct. 24.
Deer Creek—Merigold church—Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tallahala.
Tishomingo.
Jones County (a new association).
Adoniram Judson (a new association).

Will some brother please furnish data for these associations?

"When foreign counts wed our rich girls,"
Cried Cupid, with acidity,
"The papers blame me; when, in fact,
It's all due to cupidty."
—Philadelphia Ledger.

A NERVOUS BREAKDOWN.

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ADAM'S PENALTY—DEATH.

The age in which Adam (the first man) lived was not a spiritual age, but an age of morals. The spiritual age was not ushered in until four thousand years after the creation. The Messianic age—the age in which we now live—is a spiritual age. Death, only, is the penalty for sin and all else on the line of suffering is consequential and follow in its wake. That Adam died the same day that he ate of the forbidden fruit is conclusive, hence it could not have been physical death, for he lived eight hundred years and begat sons and daughters. And as Adam was not a spiritual being he could not die a spiritual death. The only logical conclusion then is that he died a moral death, i. e., his moral status was reduced to the minimum of separation from God. The only spiritual beings prior to the advent of the Savior were divine, or angelic. God first manifested Himself as God besides whom there was none else, by oral communications, angels and visions. Secondly, He manifested Himself in the person of a "Son" to be a Redeemer and Savior for the world. Third, He manifested Himself in the person of the Holy Ghost as an enlightening influence, comforter and reprove. In the first manifestations God did not enter into the hearts of men and women to lead them, but He used divers means from the exterior to teach. To Noah, Abraham and Moses He talked as friend talketh to friend. The burning bush, the pillow of cloud by day, and the pillow of fire by night, were God's mediums for leading His people until the prophetic age was ushered in. Here now God's purpose to use human instrumentality was apparent. All through these moral ages the blood of beasts was sufficient sacrifices to cleanse the attendants on the altar, but the ushering in of the spiritual age required blood more precious. God as an invisible entity entered the womb of the virgin and was born into the world, uniting the spiritual with the physical and the moral, and by a spirit-filled life subjected the physical and moral to the more sacred character. A new era dawned upon the world with the establishment of a kingdom that will have no end. This was the beginning of a spiritual age and its full culminating influence was developed on the day of Pentecost. Then and not until then could fallen and depraved humanity lay any claim to personal spiritual influences. Then and not until then did God presume to direct a human life from the interior of its existence. God directed many lives prior to that time, but only by outward influences. To redeem from a spiritual death would have required the death of the divinity of Christ, but being only the moral, the expiration of the humanity could satisfy. Spiritual death is the most horrible thing it is possible for human minds to contemplate. Jesus refers to it as sin or blasphemy against the Holy Ghost. See Matt. 12:31-33; Mar. 3:28-29; Luke 12:10. The apostle Paul gives clearer light on the subject in Heb. 6:4-6; 10:26-30. The apostles, Peter and John, depict the fearfulness of the spiritual death. See II Pet. 2:20-22; I Jno. 5:16. Peter and Jude both refer to angels that kept not their

first estate and were reserved in chains under darkness to the judgment of the great day. Adam lived in a moral age, was a moral being and died a moral death, and entailed on himself and his posterity, both physical and moral degeneracy and an ultimate physical demise. The apostle Paul makes this basis of reasoning clear in I Cor. 15:45-49. If Adam was a spiritual being and died a spiritual death, bringing such chaotic and destructive results on the world, the promises of a spiritual kingdom would give but little comfort to its votaries. There is no Scriptural intimations that spiritual beings cannot die, but to the contrary we are taught that angels that kept not their first estate died spiritually. Jesus and the apostles warn the saints of such impending dangers. The human life is made spiritual by the enthronement of Christ in the heart and affections. But Christ never enters except by invitation and only then when the heart by consecration is emptied, swept and garnished. Jesus Christ is a very gentleman, never intrudes where He is not welcome nor remains where He is not wanted. Jesus says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

J. M. HUTSON.

Barto, Miss.

Suburban Resident—"It's simply fine to wake up in the morning and hear the leaves whispering outside your window."

City Man—"It's all right to hear the leaves whisper, but I never could stand hearing the grass mown!"—Tit Bits.

FORT WORTH SEMINARY.

Ft. Worth, Tex., Sept. 17, 1916.

Tomorrow night is the beginning of the opening exercises of the Southwestern Baptist Theological Seminary. Students are coming on every train, and have been for a week. The office force says that we are going to have the largest number of students of any year in its history. Correspondence has been had with 800 prospective new men, and it is thought that one-half of them will come. Every room in the dormitory has been engaged and it looks now as if many married men will have to be turned away for want of houses. The Mississippi men are showing up in numbers. Brethren Allen and Cowser arrived last night. Brother McLaurin, who was in Louisville last session, came yesterday, and Brother Posey was expected today; also in Louisville last year.

This is undoubtedly the logical place for our Mississippi men. Every man from Mississippi here last session will be back this year with the exception of W. O. Carter, and half a dozen new men, or more, are already here, among them Brother N. R. Stone, one of our strongest men.

All the forces of the seminary are now engaged in the great local option campaign to vote the saloon out of Fort Worth and the county, September 25. I have just come from a monster meeting at the Ham-Ramsey tabernacle this afternoon, where at least 10,000 people assembled to

Selected Books for Christian Workers

SEPTEMBER IS TEACHER TRAINING ENLISTMENT MONTH

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"The Graded Sunday School" (Beauchamp); cloth, 50c; paper, 35c.

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"The Heart of the Old Testament" (Sampey) or "Old Testament Stu-

dies" (Burroughs); cloth, 50c; paper, 35c.

Book 8

"Studies in the New Testament" (Robertson); cloth, 50c; paper, 35c.

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"The School of the Church" (Frost); \$1.00.

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"Secrets of Sunday School Teaching" (Pell); \$1.00.

"The Monuments and the Old Testament" (Price); \$1.50.

The Post-Graduate course is prepared especially as a correspondence course for individual workers. Post Graduate awards are offered only to Blue Seal graduates of the Convention Normal Course, but the work may be done with profit by any Christian worker. Write for full information.

35,200 Diplomas awarded. 338 Post-Graduate Diplomas awarded. Descriptive Literature Free. Books may be studied individually or in class. Begin at any time.

Baptist Sunday School Board, Nashville, Tenn.

HILLMAN COLLEGE FOR YOUNG LADIES

W. T. LOWREY, D. D., LL. D., President, Clinton, Mississippi.

Clinton is the educational and religious center of the Baptists of Mississippi. It is the best location in the State for a college. It is near the geographical center. It is the most accessible town of its size in the State. It is nine miles from Jackson and connected with it by a splendid gravel road. The railroad schedule is good. The town is the right size for a college location. It has lights and waterworks and good drainage. The climate is ideal.

Hillman is a safe place for girls. They get the personal care and personal influence of the teachers, something which is not possible in many of the larger colleges. The campus is large and beautiful. The buildings are comfortable and convenient. The advantages offered are exceptionally good. Specialists are in charge of each department. The prices are reasonable. Many of the best educated women of Mississippi have been students of Hillman College.

Write for catalogue and information. Address

M. P. L. BERRY, Manager, Clinton, Miss.

hear prohibition speakers from various parts of the State, as well as local talent. The Ham-Ramsey revival began in July and is still in progress. The fight on the saloon is the logical outcome of the great meeting. A parade was made Friday night through the streets of the city as a demonstration of the fact that the whiskey business here is tottering to its fall. It would take pages to describe it, but it had in it every class and condition of people, every kind of vehicle, banners, floats, church congregations, and Sunday Schools, from little children to old men and women. It took the procession an hour and five minutes to pass by, marching, singing prohibition songs, and waving white flags. It was the greatest parade ever seen in Fort Worth. If prohibition carries, and there is every indication of encouragement, the one man above all other men in this city most deserving of credit will be Pastor J. Frank Norris. For eight years he has waged a ceaseless, powerful war against saloon rule in this city and country. He had his church and home burned once by the liquor crowd; he himself was fired at with a pistol in the dark, but he rebuilt his church, has a membership of near 2,000, 575 of which have come in this year, a Sunday School of 2,000, for which they are just beginning a

new building costing \$50,000. His church largely backed the building of the Ham-Ramsey tabernacle with a seating capacity of 8,000 to 10,000, and secured these two men of nationwide fame. They make a specialty of fighting the saloon. They have engaged in forty-one campaigns and won forty of them. If there's any city in the South that wants to deal the whiskey business a death blow, send for these two men of God. They expect to put Texas in the dry column in the next two years. But I must close. I'll tell you something more about Texas and the seminary later.

N. A. MOORE.

Seminary Hill, Ft. Worth, Texas.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

CLARKE MEMORIAL COLLEGE

According to announcement, we opened on Wednesday, the 13th.

The students and friends were favored with addresses of welcome from representative citizens of the town. Faithful E. D. Solomon was on hand in his happy consecrated mood and his timely remarks were followed by a characteristic address from Dr. W. T. Lowrey. His words were instructive and inspiring.

The college opened with fifty students and the number now (two days later) is sixty. About one-fourth of these are ministerial students and wives of ministerial students.

The schedule has been relieved of

conflicts and we are getting down to solid work.

We have a most excellent student body. The only trouble is that there are not enough of the students. Some have arranged to come later, but we need still others.

We plead with our friends to use their efforts to turn students to us who need the kind of work we are giving. We have a few places for girls who want to help themselves through school by working.

Our faculty and student body are happy and hopeful and extend hearty good wishes to our sister schools.

BRYAN SIMMONS.

LIBERTY.

On Sunday, August 27, Rev. Boyce Taylor, of Murray, Ky., began a protracted meeting at the Liberty Baptist church and for eight days he preached with great power. He declares the truth with unction and leaves the results with God. He preached the pure and unadulterated gospel of the Son of God, without fear or favor. He has the moral courage to preach what he believes the Bible teaches, regardless of consequences; he stirred the town of Liberty from center to circumference. Some of our Baptists are searching their Bibles.

The close of the meeting showed forty-six additions to the church—thirty-seven for baptism and ten by letter, and the church revived. I would not do justice to the meeting without telling you of the good singing we had, led by Brother D. L. Halford, of Gloster. Brother Halford is not only a good singer, but a high-toned Christian gentleman. Any church or community wishing a man to teach or lead their choir will do well to write him. May God bless Brother Taylor.

Respectfully,

J. J. STRINGFIELD.

Liberty, Miss.

THREE MISSISSIPPI COLLEGE BOYS.

It was my privilege and great pleasure to be with three Mississippi College preacher boys in meetings this summer. The first was Brother W. T. Darling at Old Camp Creek, where I assisted Brother L. R. Burris twenty years ago.



15 NEW BULBS, 10c.

1 Marvel Tulip, giant, fragrant, 1 Pink, 1 Scarlet, and 3 Purty white Freesias, 1 blue Babiana, 3 Double Rosebuds, 3 Buttercup and 3 GrandDuchessOxalis. Also treatise on Bulb Culture for garden and house, and catalogue. ALL MAILED FOR 10CENTS. Also 10 Tulips, 1 each of 10 new classes for 10c., 15 Giant Crocus for 10c., or all 3 lots, 40 BULBS FOR 25 CENTS. Our Catalogue of Hyacinths, Tulips, Narcissus, Lilies, Hardy Plants and rare winter-blooming plants free to all.

John Lewis Childs, Inc., Floral Park, N.Y.

FOR RENT IN CLINTON

A five-room house with city lights and water, with fifteen or twenty pecan trees on lot; across street from Hillman College; one block from business section. Apply to A. C. Powell, at Bank of Clinton, Clinton, Miss.

I slept in the same room which Brother Burris and I occupied.

Brother Darling is doing a great work in that country. Besides being pastor of a number of churches, he is building up a fine community school. Darling is strong, sensible, sane and sound.

I went from there to McAdams to be with Brother W. A. Roper, of Kosciusko. Brother Roper is an "old Mississippi College boy" — we have no "Old Mississippi College" now; it is "new Mississippi College." He and I were there in the 80's together.

Brother Roper is doing more preaching and is more universally beloved than most any pastor I know. The next was at French Camp, with Brother T. J. Latimer. I believe I will tell this little secret on "Jeff." He has the young people the most completely under his control of any pastor I know. Latimer is a hustler. These brethren are doing good work.

What is true of these brethren is true of ninety per cent of the Mississippi College preachers. They are found in most every State of the Union and every country of the mission fields. Mississippi College men can be counted on anywhere for anything. Blessings upon Mississippi College and her sons.

GEO. W. RILEY.

Houston, Miss.

1,200 BIBLE QUESTIONS

In Consecutive Order

Every church and every community should have one or more classes using Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies.

"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

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MEETING AT HOUSTON.

We will begin our meeting on September 27th, with our Sunday School and B. Y. P. U. men, J. E. Byrd and W. E. Holcomb, leading. As a result of this ten or twelve days' meeting, we hope to have a great

Sunday School, B. Y. P. U. and church revival. We have had some great preaching meetings here, but in this we hope to have a great working meeting that every department of the church may be revived, then "souls will be born unto God."

Brethren, pray for us.

G. W. RILEY, Pastor.

PERSONAL SERVICE—WHAT IT IS AND WHAT IT MEANS.

Preparedness, Adoration, Revelation.

Tessa Willingham Roddey.

Prayer is the best basis on which any service can be established. Let us name or mention seven forms of real service—giving, missions, teaching, leading, helping, cheering, uplifting.

No one can really give without a prayer going with the gift; no one can be truly missionary in spirit and in deed without a prayer in the heart and on the lips and in the soul and in the spirit, without the entire being steeped in prayer of the searching nature that says, "Fill me with Thy Spirit that the gifts I give may be acceptable."

No one can teach a class or a circle or a meeting in any way unless prayer has brought the soul and spirit into connection with the great source of wisdom and power that the one teaching may be a perfectly connected instrument through which the power and wisdom can pass into others; and this calls for a double portion of prayer—prayer before going to the place where the meeting or teaching is to be and this prayer a searching of self that all that could be in the way of a full flow of the spirit be gotten out of the way, and then prayer for all that are included in the work that the power may reach all. This reaching can be accomplished only through the best connection, and this connection can be gotten or secured in no other way except by prayer.

We teach and help and cheer and uplift three classes—first, those who have hard natures, selfish temperaments and self-centered ideals and ambitions, and they are stony ground that the power may fall on, but cannot sink into because of the hardness of the crust of self that surrounds and covers and is so thick that nothing can pierce it; we attempt to reach some who are so interested in the affairs that pertain to things of earth and earthiness that the power has no room to enter; we attempt to deal with a third class whose hearts are good and whose natures are fresh and sweet and whose spirits are in tune, and with these last we can co-operate to a great result.

Needless to say, we attempt to uplift many who really do not wish the uplift and will not stay up, but will fall each time if left alone, as they have naught of the spirit within to get in tune with the things that are true and pure and right and honest and we cannot watch them forever.

And now we will get to the real subject of this article, and that is the hearing of the Word; some hear and are so hard-hearted that the Word cannot stay, and some hear and allow the things called tares to grow so thickly that the Word is crowded out, but some hear and keep the Word and hold it and have it and live it and to these the world can look for the great general uplift that will place many in touch with the things that mean salvation.

Hearing the Word. What do we mean when we say "hearing?" Do we mean that the ears of the flesh hear or the ears of the soul or the ears of the spirit? Let us look for

a moment into this matter of hearing and try to find out if indeed we understand all that the word "hear" should mean.

Do you hear the sermon as a child hears a story or as a child hears a lesson, or as a child hears a bird? Do we hear it as a child hears a lesson or as a teacher hears a lesson? How do we hear a sermon? Do you hear a sermon with ears that hear or with ears that listen? What is the difference in hearing and in listening? Let us see if we can find the trouble that keeps us from hearing and holding a sermon and keeping the truths in it for use? Do you listen to a sermon with ears of the flesh and spirit? Do you fail to get best results from a sermon because the ears of the flesh and the ears of the spirit are not in tune?

If I were to ask you just what is meant by the ears of the spirit, what would you answer?

That which pertains to spiritual things should be heard by the ears of the spirit, and that which pertains to worldly things should be heard by the ears of the mind, and the things which pertain to the flesh should be heard with the ears of the flesh only.

Separate the ears of the flesh from the ears of the spirit.

Separate the ears of the mental nature from the ears of the physical nature and try the psychological experiment of closing the ears of the flesh to the things that pertain to the spirit.

Suppose I illustrate: One summer I was on a beautiful country farm and it seemed to me that the quail were so numerous and the low plaintive calls of the quail from the grass at the feet of the tall stately pines was the very sweetest notes I had ever heard, and I remarked this to a man, and he laughed and answered, "I never hear anything in the whistle of a partridge but some broiled breast and thick gravy!" I, of course, did not attempt to reply. This illustrates that there are people who hear the most artistic things with physical ears only.

What is the difference between ears and perceptions?

Perception is larger hearing. Perhaps I could express it more clearly to say perceiving is enlarged hearing.

We have many qualities of perception—physical, mental, artistic, purely sentimental and spiritual.

The idea I am trying to evolve out of this chaos of words is that in order to get results from spiritual sermons and teachings, it is necessary that we pray often enough that the ears of the spirit or that the spiritual perceptions dominate the physical, mental and intellectual perceptions when we are listening to a sermon.

If we do not get the nature in condition that the spiritual can dominate the physical, mental and intellectual the beauties of the Holy Spirit will be lost to us.

So, in listening while a man of God is trying to give spiritual truths we should so govern the perceptions that the spirit can be in tune with the infinite things given by the sermon and so in tune that nothing can come between and break the connection.

Unless this condition prevails, much of the pastor's efforts to instruct along spiritual lines is lost.

I am very sure that the sermon is



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method of teaching the Bible is not the best that could be devised, and does not reach one-third in a way to stay with them and bring results that count.

One pastor seemed to understand that the people in the congregation were not hearing the sermon in a way to get it in the mentality or consciousness or spirit, or in the way they should get it, and he studied long and prayerfully to devise a way that he could follow to really get the truths of Scripture into the minds and hearts of his people, and finally decided to do so many missionaries who cannot speak the dialect languages of the people to whom they are sent, and so depend on reading to them the translated Bible, and these get a larger per cent of converts than any class of workers, also a larger per cent of regenerated spirits.

This pastor called on each member of the congregation who cared for real Bible study to come to the church Monday evening with a Bible, and, as he expressed it, "We will study together;" and the first evening fifty came and the second evening a hundred came, and when I left the city there were more people at the Bible study than to hear the sermon. They got something in a way to keep it and let it abide in them. At first we were seated in the annex, as it was less noisy there, but later we had to move in the church to get room. We studied first general epistle of John, First Corinthians, Jude, and had begun on Second Corinthians when I had to leave the city, and it hurt me to have to miss that study as he was a fine leader and teacher. The Word needs no interpretation

or explanation as it is the simplest and easiest of all teachings to understand and in its own language is the best and most far-reaching appeal because "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16-17. That the man of God may be perfect, thoroughly furnished with all good works.

Then faith cometh by hearing, and hearing by the Word of God.

The seed is the Word of God.

Is not my Word like as a fire? saith the Lord, and like as a hammer that breaketh a rock to pieces?

And so we see the Word alone possesses all things needd, and we only pervert and confine when we attempt to add to it or to explain it.

In foreign countries where the missionaries have to depend on the translated Word to read to the heathen there are more converts and more regenerated spirits than where preachers stand and preach from a text, confusing the listeners by attempts to draw conclusions and comparisons and make applications that in a majority do not apply.

I remember when a child, hearing a minister in a Baptist church trying to preach a sermon with "Noah's Ark" for the text. I do not remember the application he made or the deductions he drew or the truths he brought out, but all I remember about that sermon was that it taxed my childish imagination to the breaking point and the extent of all my knowledge of arithmetic and mathematics to try to prove to my school mates that an ark with the dimensions given in the Bible could hold two of every living creature and

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keep each pair separate and contain food enough for all of them for forty days and forty nights. I figured the sizes of all varieties of animals and reptiles and fish, and included mastodons, elephants, saurians, whales, etc., etc., and so it seemed to me that I worked myself into a rage because my mathematics and zoology and Bible story would not fit.

I knew God's way then with the mind of a child that feels that all things must fit into the scheme of present dimensions, but now I know that God's ways and dimensions and plans and days and nights and Sabbath rests were outside our present day ability to comprehend or to limit or to understand.

To summarize: A clean life that all may know we are indeed the children of God, a keen realization that God needs us to do the work of uplift; that prayer is the best preparation for service; that love for men and love for Christ must cooperate in the life and in the efforts and in the heart "out of which are the issues of life" and that we must give all the credit and all the obedience and all the thanks to Him who gave us the gift of the Word in flesh that all flesh could comprehend and know that the Word giveth the only light by which men may be saved unto an eternal salvation.

"Thanks be unto God for His unspeakable gift."

DR. B. G. LOWREY AT BAY SPRINGS.

Dr. B. G. Lowrey, of Mississippi College, spent Saturday and Sunday here and gave three splendid lectures. Sunday morning his subject was "The Boy Question, or the Making of a Man." Sunday afternoon he spoke to the ladies on the subject of "The Model Woman."

Sunday evening his subject was "Jesus of Nazareth Appeal to Manly Men." He also made a speech to the students of the Agricultural High School Monday morning. All who heard him were delighted with his lectures. Any church is fortunate to have him spend a Sunday with her. He is not out taking subscriptions for Mississippi College, but is looking after the boys who ought to go to college, either this year or next. His object is to so talk that he may be helpful to the church and community where he spends his Sundays. He desires to visit every Baptist church in the State, and I am frank to say that the church that fails to have him visit her will miss something good.

Come again, Dr. Lowrey; Bay Springs has been wonderfully helped by your visit.

W. J. SHOEMAKER.

Pretty Tall.

Pat had gone back home to Ireland and was telling about New York.

"Have they such tall buildings in America as they say, Pat?" asked the parish priest.

"Tall buildings ye ask, sur?" replied Pat. "Faith, sur, the last one I worked on we had to lay on our stomachs to let the moon pass."

K. G.—"Do you remember the name of the first talking-machine?"

K. N.—"Eve."—Smart Set.

MINISTERS' SONS IN THE HALL OF FAME.

President Wilson, candidate for reelection on the Democratic platform, is the son of a Presbyterian minister. Ex-Justice Hughes, candidate for the presidency on the Republican platform, is the son of a Baptist minister. One of them is sure, if he lives, to occupy the White House during the next presidential quadrennium.

The too frequent slur on ministers' children is, therefore, quiescent. On the contrary, much comment is being made just now upon the opportunities afforded in the average minister's home with its remarkable output of famous men and women. It is a fact that some of the most prominent names in the world's Hall of Fame are the names of ministers' children. Witness the following register prepared by Dr. Kerr B. Tupper, of Philadelphia:

Among the poets: Cowper, Coleridge, Thomson, Young, Montgomery, Heber, Tennyson, Lowell, Oliver Wendell Holmes, and scores of others less gifted, perhaps, but not less worthy.

In the realm of philosophy: Dugald Stewart, Cudworth, Reid, Brown, Abercrombie, Bentham.

In the world of letters: Lockhart, Swift, Sterne, Macaulay, Hazlitt, Thackeray, Henry M. Field, Emerson, Kingsley, Matthew Arnold, Parkman.

Among scientists and scholars: Agassiz, Berzelius, Samuel Morse, Beerhave, Cyrus W. Field, Encke, Enler, Linnaeus, Olbers, Timothy Dwight.

Among historians: Bancroft, Hallam, Hobbes, Sismondi.

In civil life: Peter Stuyvesant, Henry Clay, Edward Everett, President Arthur, President Cleveland, Senator Dolliver, Mr. Charles E. Hughes.

Among theologians and preachers: Jonathan Edwards, Adoniram Judson, Archbishop Whateley, Robert Hall, Lightfoot, John and Charles Wesley, Stillingleet, Dean Stanley, Lowth, the Beechers, the Spurgeons, with hundreds of other great and good men, who have devoted their personality to the work of the ministry.—Biblical Recorder.

ACCEPTING THE INVITATION.

You all remember Wu Ting Fang, for several years Chinese Ambassador in this country. He spoke in many places over the country, and always in praise of Confucianism as far above Christianity. The last Sunday Mr. Wu spent in this country was in New York City. The Rev. Huie Kin, a Chinese Christian pastor in this city, noting that his distinguished countryman was to spend Sunday here, telephoned him at the hotel and invited him to attend the service at his church. Mr. Wu accepted. After the service on Sunday Mr. Wu said to the pastor, "When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but when I was appointed to America I decided that I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to at-



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tend a Christian service." Then after a pause he continued, "This is the first invitation I have had!"

He was predisposed toward Christianity, and yet his first invitation in this Christian land came on his last Sunday here, and then only through a fellow countryman.

Shall we never wake to the fact that men will not learn of the Father's love except through His loving children?—Ex.

RUTH'S CHAPEL.

An unusual meeting for the Delta was held at Ruth's Chapel, near Jonestown, in the early days of September. From the beginning, penitent church members made confessions of sin and sinners accepted the Savior. Twenty were received by letter and forty were baptized, the majority being young men of sturdy manhood. The church was dedicated on the last day of the meeting and the plans are to have both a B. Y. P. U. and a W. M. U. as well as improvements on the house. Brother R. A. Eddleman did the preaching very acceptably.

J. A. OUSLEY,
Pastor.

"He says that he loves me more than his life, and that he can't live without me."

"Oh, all young men say that."

"That may be, but they don't say it to me."—London Titbits.

IS IT POSSIBLE FOR A CHILD OF GOD TO BE LOST?

I desire to give some reasons why I don't think it possible for a converted person to be lost. In the first place, we should analyze man from a Biblical standpoint and when we do, we find that the Bible sustains the idea of there being two men in every person we behold. In II Cor. 4:16, "though the outer man perish, the inner man is renewed day by day." The inner man is the spiritual man, and the outer man is the flesh. As there are two men it necessarily follows that there must be two minds in man. I raise my hand as an act of mind. That is the natural mind acting for the flesh and the inner or spiritual man would not be capable of the performance of any duty, or susceptible of an impression if it did not have a mind to act for it. Now, let's see if the Bible sustains the idea of two minds. Rom. 8:16, "For to be carnally minded is death, but to be spiritually minded is life and peace." The spiritual mind acts only for the inner man, and the carnal mind is the natural mind and acts for the outer or natural man.

In the next place, after taking a Scriptural view of man, I want to say without the least fear of successful contradiction that there is some Scripture that should be applied to the inner man and such Scripture is only applicable to the inner man, and there is some Scripture that should be applied to the outer man, or the flesh.

Now, I wish in this connection to refer to two passages, in order that my readers may see the necessity of rightly applying the Scripture. First John 1:8, if we say that we have no sin we deceive ourselves and the truth is not in us. The foregoing Scripture as it were written to Christians, should be applied to that class, but should be applied to the outer or fleshly man. Which proves beyond a question that we are imperfect beings, for the flesh has not been changed by the Holy Spirit, and if we apply this quotation to the inner man, it wages war with another passage written by the same writer, and applies to Christians only, which reads as follows: I John 3:9, "Who-soever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." Now, brother, if we apply each passage as above quoted to the inner man, one passage is a contradiction of the other, for one passage teaches that they cannot sin and the other passage teaches that they do sin. Now, dear reader, will you continue to apply the Scripture in a way to make one passage contradict another, when that is done it is certainly misapplied, for the Bible doesn't contradict itself.

Now, while the first quotation should be applied to Christians, it should be applied to the flesh, which proves our imperfections. And the latter quotation should be applied to the inner man. And when those two quotations are applied as above mentioned there is no contradiction for they are in perfect harmony. Now, dear reader, I ask if the part of man which is the inner man that is born of God, if it doesn't sin and can't sin, how can the Christian be lost? You may say that they sin, but bear in mind that the inner man, that is

born of God can't sin. For the Bible says that they can't sin, and before you can prove that it's possible for the Christian to be lost, you will have to prove that the inner man can sin and when you do so such proof will wage war with the Scripture that says that they cannot sin. I John 5:18, "Who-soever is born of God sinneth not." If they don't sin, how can they be lost? When the inner man sins it's an evidence that that persons has never seen him, neither known him. (I John 3:6.)

In Matt. 7:18 the Master said that a good tree cannot bring forth evil fruit. The inner man is the tree that's made good in the work of regeneration, and if the tree (representing the inner man), after conversion, cannot produce evil fruit, how can they apostacize in the absence of sin or evil fruit, and be lost. Now, to say that the inner man which is the tree that's made good can sin, such a declaration is only waging war with the language of Jesus Christ, for He said they cannot bear or produce evil fruit. Now what will you do? Deny what the Master said, or come across and admit that there is no possible chance for a child of God to be lost. Furthermore, in John 17:15, Jesus prayed to the Father to keep them from evil and if the inner man sins, the prayer of the Master is a failure.

The next reference I wish to give (Acts 13:48), "As many as were ordained to eternal life believed." Now, brother, if those who believe do so as a result of their ordination, can they help believing? If they cannot, then they must be in a saved state always because we are taught "He that believeth on the Son hath everlasting life, and if they believe as a result of their ordination, they surely always believe, and if they always believe, they always have everlasting life. Furthermore, why did the Lord ordain them? Did He ordain or elect them to save them? If so, why will he not do so? Now if you undertake to say that it's because of sin, that they may commit, if sin could cause them to lose out, didn't the Lord foreknow that they would sin? Then tell me why He ordained them to save them, if He knew that they would so sin, as to lose out?

R. A. BRECKENRIDGE.

NOTICE.

The Perry County Association will convene September 27, 1916, with Runnelstown Baptist church, and we have also arranged for the pastors and preachers and all laymen who wish to do so, to meet on the 25th and 26th to study the Word of God and advise with each other and discuss plans that we may do greater things next year for the advancement of our Lord's kingdom. Everybody is invited to attend. The community will take care of them. Brethren, pray the Lord to direct the deliberations of this body.

W. L. McCARDLE,
Moderator of Association.

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1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Jephonah. 21 Hebron's posterity by the daughter of Machir. 23 Jerahmeel's posterity. 34 Shashai's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Jephonah.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er.

19 And Cā'leb which begat Bē'eri, to the dther of when h and she 22 And three ar Gil'e-ad 23 And

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